¶ A Catechilmus, or chyldeſhe inſtruction, which all parentes are bounde to ſe theyr chyldren to knowe by rote, ſet forthe queſtion and anſwer wyſe.



THis Catechiſmus conſyſtethe in the thre chyefe poyntes of the whole ſcripture, namely: fayth, workes, and prayer, wherin oute all parentes maye teache theyr chyldren, what they ought to beleue, what they ought to do, and leaue vndone, and howe they ought to praye.

¶ Queſtion. What arte thou?

¶ Aunſwer. As concernynge my fyrſt byrth, I am a reaſonable creature, created of God: But as concernynge my ſeconde byrth, I am a Chriſtiane.

¶ Queſtion. Wherfore arte thou a Chriſtian?

¶ Aunſwer. Becauſe that I am baptyſed in Chriſtes name, and beleue in Jeſus Chriſt.

¶ Queſtion. What is baptyme?

¶ Aunſwer. A fountayne of newe byrth, wherby a beleuynge man is receaued, incorporate and conſecrated into the goodes of the heauenly company & euerlaſting ſaluacio.

¶ Queſtion. What doeſt thou beleeue?

¶ Aunſwere. I beleue in god the father

father almyghty, maker of heauen and earth. And in Jesus Christ his onely sonne oure Lorde. Whiche was conceaued by the holy ghoste, borne of the virgine Mary. Suffred vnder Ponce Pilate/was crucifyed/dead/buryed/and descended into hell. And the thyrde daye he rose agayne from death. He ascended into heauen/and sytteth on the ryght hande of god the father almyghty. From thence he shal come to iudge the quycke and the deade. I beleue in the holy ghost. The holy catholycke church. The communion of sayntes / the forgyuenesse of synnes. The resurrection of the bodye. And the lyfe euerlastinge. Amen.

¶ Question. What doth sayth?

¶ Answer. It reneweth & maketh newe men of vs, that we do become good, and walke no more in synne, but do good, and accomplysh the cõmaundemẽtes of god.

¶ Question. Which are the commaundementes of god.

¶ Answere. Thou shalte haue none other goddes but me. Thou shalt not make to thy selfe any grauen ymage, nor any lykenes of any thynge that is in heauen aboue, or in earthe beneth, nor in the water vnder the earthe: thou shalte not bowe downe to them, nor worshyp them. Thou shalt not take the name of thy Lorde God in vayne. Remembre that thou kepe holy the sab-

both

doth daye. Honour thy father and thy mother. Thou shalt do no murther. Thou shalt not commytte adulterye. Thou shalte not steale. Thou shalt beare no false wytnes agaynst thy neyghbour. Thou shalt not dyslyke thy neyghbours house, thou shalte not delyre thy neyghboures wyfe, nor his seruaunt, nor his mayde, nor his oxe, nor his asse nor any thynge that is thy neyghboures.

¶ Question. Wherby do we fulfyll the commaundemētes: by oure carnall powers, or by the power and strength of gods mercy?

¶ Aunswer. By the power and strength of goddes mercy.

¶ Question. Howe is the mercye of god obtayned?

¶ Aunswere. With prayer throwe our Lorde Jesus Christ. For he hath sayd: what so euer ye shall axe the father in my name, that shall he geue you.

¶ Question. Howe is the father prayed vnto?

¶ Aunswere. As our Lorde Jesus Christ hath taught, namely:

Our father which arte in heauen, halowed be thy name. Thy kyngdome come. Thy wyll be done in earth, as it is in heauen. Gyue vs this daye our daylye breade. And forgeue vs our trespasses, as we forgeue them that trespas agaynst vs. And let vs not be led into temptacion. But delyuer vs from euell.

AMEN.

¶ The salutacion of the aungell, called Aue maria.

Hayle marye full of grace, the lorde is with the, blessed arte thou amonge women, and blessed is the fruyte of thy wombe. Amen.

¶ Howe men ought to hylle them selues in the mo-rynge and at euen, with the grace both before & after dinee or supper

¶ In the morynge whan a man ryseth, he ought to hylle hym-selfe with the signe of the holy crosse, and saye:



Thāke the my heauenly father by thy dearly beloued son Jesus Christe, that thys nyghte thou hast gyuē me slepe and reste, preser-uynge me from all hurte and peryls. I beseche the to kepe me lykewyse this daye from synne and all euels, so that all my dedes, yea all my lyfe myght please the. I commytte my selfe both bo-dy and soule, and all the thynges that I go aboute into thy handes. Thy holy aungell be with me, lesse the deuell myne aduersarye haue any power ouer me. Amen.

¶ At euen goynge to bedde, hylle you as is above, and saye thus.

I thanke

Grace before dynner.

I Thanke the my heauenly father by thy deare beloued sonne Jesus christ, that this daye of thy plenteous ryche mercye, thou hast thus preserued me. I praye the forgyue me all my synnes, whiche I haue this daye vnryghteously committed in dede, worde, and thought. And that thou wolde vouchesafe of thy gracyous goodnesse to kepe me this nyght. For I commyt my selfe both bodye and soule, and all myne into thy handes. Thy holye aungell be with me, leste my deadly aduersary haue intresse into me. Amen.

Grace before dynner or supper.

The eyes of all thynges loke vp, & wayte vpon the, O Lorde, and thou geuest them meate in due tyme. Thou openest thy hande & replenysheste all thynges lyuynge with thy blessynge.

To prayer.

O Lorde god oure heauenly father, blesse thou vs, and these thy gyftes, whiche we here receaue of thy blessynge & bounteouse goodnesse, thorowe thy sonne Jesus Christe. Amen.

Graces after dynner or supper.

O Geue thankes vnto the Lorde, for he is gracious, and hys mercye endureth for euer. Whiche geueth fodder

fodder vnto the cattell, and fedeth the younge rauens that call vppon hym. He hathe no pleasure in the strength of a hoyse, neyther delyteth he in any mans legges. But the Lordes delyte is in them that feare hym, and put theyr truste in his mercye. ¶ A prayer.

WE thanke the, O Lorde, our father by thy sonne Jhesus Christe our Lorde, for all thy benefytes, whiche lyueste and reygnest from age to age, worlde without ende. Amen.

¶ The Symbole or Crede of the greate doctour Athanasius, deyly red in the church.

WHo so euer will be saued, before all thynges it is necessarye, that he holde the catholycke fayth.

Which fayth, but yf euery man wyll kepe whole & inuiolate, without doute he shall eternally perysh.

¶ his truely is the catholyke faith that we worshyp one god in trinite, and the trinite in vnite.

Neyther confoundyng the persones, neyther separatinge the substaunce.

¶ he persone of the father is one, the persone of the sonne another, the person of the holy goste another

But of the father, of the sonne, & of the holy ghoste, there is one diuinite,

nite, equa lglory coeternal maieste.
Such as is the father, such is the sonne, suche is the holy ghost.
The father is vncreate, the sonne vncreate, the holy gost is vncreate.
The father is immeasurable, the sonne immeasurable, the holy gost immeasurable.
The father is euerlastynge, the sonne euerlastynge, the holye ghost euerlastynge.
And not withstandynge there be not thre euerlastynges, but one euerlastynge.
Euē as there are not thre vncreat nor thre vnmeasurable, but one vncreate, and one vnmeasurable.
In lyke manner is the father almyghty, the sonne almyghty, and the holy ghost almyghty.
And yet be they not thre almyghtyes, but one god almighty.
So the father is god, the sonne god, the holy ghost is god.
And yet be there not thre gods, but one god.
So the father is the Lorde, the sonne the Lorde, the holy ghost the Lorde.
And yet be they not thre Lordes, but one Lorde.
For as we be compelled by the christian verite to confesse seperatly euery one persone to be god and Lorde.
So are we prohibite by the catholyke religion of Christes fayth, to saye that there be thre goddes, or

thre

thre Lordes.

The father is made of none, neyther created, nor gotten.

The sonne is frō the father alone, nether made nor created, but gotte

The holy ghost is from the father and the sonne, neyther made, created nor gotten, but procedynge.

And so is there but one father, not thre fathers: one sonne, not thre sonnes: one holy ghost, not thre holy ghostes.

And in this trinite, there is none before or after another, nothynge more or lesse, but all the thre persones be coeterne, and coequal to themselfe.

So that by all wayes as nowe it hath ben aboue sayd, the trinite in vnite, and the vnite in trinite may be worshypped.

He therfore that wyll be saued, lette hym vnderstande thus of the trinite.

But it is necessarye vnto euerlastynge healthe, that euery christian beleue also faythfully the incarnacion of oure Lorde Jesu Christe.

It is therfore the ryght faythe, that we beleue and confesse, that our Lorde Jesus Christe the sonne of god, is god and man.

He is god by the substance of the father, gotten before all worldes, and he is man by the substance of his mother, borne in the worlde.

Perfecte god, perfecte man, beinge of a soule reasonable, and of flesshe hu-

humayne.

Equall to the father by his godhed, lesse than the father by his manhed.

Whiche thoughe he be god and man, yet is there not twayne, but one Christe.

Truelye he is one not by the turnynge of his godhed into manhed, but by assumptinge of his manhed into godhed.

Beynge one to all ententes, not by confusion of substaunce, but by vnite of person.

For as the reasonable soule and the fleshely bodye is one maketh one man, so god and man, is one Christe.

Whiche suffred deathe for oure saluacion, descended to hell, & rose from death the thyrde daye.

Whiche ascended to heauens, sytteth at the ryght hande of god the father almyghty, from thence shal he come to iudge the quycke and the deade.

At whose commyng all men must ryse with theyr bodyes, and shall geue accompte of theyr owne prope dedes.

And they that haue done well, shall go into euerlastynge lyfe, they that haue done euell, into euerlastynge fyre.

This is the catholyke fayth, whiche excepte euerye man faythfully and stedfastly do beleue, he can not be saued.

¶ An order and fourme of bydynge of the beades by the kynges commaundement.

Ye shall praye for the whole congregacyon of Christes churche, & specially for this church of England, wherin vnder I commende to your deuoute prayers the kynges moste excellent maiestie supreme heade immediate vnder god of the spiritualtie & temporaltie of the same churche, and for the prosperitie of the noble prince Edwarde his sonne.

Secondely, ye shall praye for the clergye, the Lordes temporall and commons of this realme, beseechyng almighty god to geue euery one of them in his degre grace so to demeane themselues in such wyse, as maye be to his contentation, the kynges honoure, and the weale of this realme.

Thirdly, ye shall praye for the soules that be departed, abydynge the mercy of almyghty god, that it maye please hym rather at the contemplacio of our prayers to graūt them the fruycion of his presence.

Here after do folowe the Pater.



O Lorde open thou my lyppes.
And then shall my mouth shewe forth thy prayse.
O god bende thy selfe into my helpe
Lorde hayst the to helpe me.
Glorye be to the father, and to the sonne, and to the holy goost.
As it was in the begynnyng, and as it is nowe, and euer shall be. So be it. Prayse ye the Lorde.

¶ The inuytatory. Matth. xi.

¶ Come vnto me all ye that labour and are laden, and I shall refreshe you. The xciiii Psalme.

COme and let vs ioyfully gyue thankes vnto the lorde, let vs reioyce in God our sauioure, let

prayse and thankes gyuynge, and synge we vnto hym in psalmes.

℣. Come vnto me al ye that labour & are laden, & I shall refreshe you.

For god is a greate lorde, and a great kynge ouer all goddes, whiche shall not forsake his people, in whose power are all the costes of the earth, & he beholdeth the toppes of the mountaynes.

℟. And I shall refreshe you.

℣. He seeth his, for he hath made it, and his handes haue fashyoned the earth also: Come therfore and let vs worshyppe, and fall downe before the Lorde, which hath made vs: for he is our lorde god, and we are his people, and the shepe of his pasture.

℟. Come vnto me all ye that. &c.

℣. Owe yf ye heare his voyce, se that you harden not your hartes, as they dyd in tyme of temptacyō in wyldernes, bytterly murmuryng agaynst god, where your fathers tempted me, and prouoked me to angre, yet sawe they my workes.

℟. And I shall refreshe you.

℣. Fourty yeares was I a neyghboure vnto this generacyon, wherfore I sayd euer, they hartes are gone from me, they knowe not my wayes, to whome I swore in my great anger, that they shulde not entre into my reste.

℟. Come vnto me all ye that. &c.

℣. Glory be to. &c. ℟. As it was. &c.

℣. The hymn Ment creator spi.

Come holy ghoste O creator eternall,
In pure myndes to make visitacio
And fulfyll thou with grace supernall.
Oure hartes that be of thy creacyon.
Whiche of Christe the comforter arte named,
Thou the gyfte of the god moost hyest.
The lyuynge welle and charyte inflamed,
The spirytuall vnction that mans soule delytest.
Thou whiche arte seuenfolde in gyfte of munificence,
And of god the father the fynger full of myght,
Enrychynge tunges with speches and eloquence,
Accordynge to the father, to the promyse full ryght.
O yue lyghte to our sences dackened with ignorannce,
And into our hartes infounde perfyte loue,
Our infirme nature gyuen to fleshly pleasaunce,
Strength in godlynesse by thy power aboue.
Expell the goostly enemy that he haue no power,
And gyue vs peace in oure consyence,
Be thou our gyde & go vs before,
That we maye auoyde synne our soules pestilence,

Thou spyrite of truth, graunte vs thorowe the,
Of the father to haue the knowledgynge and also of the sonne,
And that thou of them bothe procedest in deite.
Make vs to belyue in euery tyme and season.
Prayse be to the father with the sonne,
And to ỹ holy spirit also be prayse,
Of whose grace as he hath done,
Jesus Chryste maye sende vs alwayes.

The .v. Psalme.

Heare my wordes (O Lord,) consyder my callynge.
O marke the voyce of my peticiō my kyng and my god, for vnto the wyll I make my prayer.
Heare my voyce bytymes (o lord) for early in the mornynge wyll I set me vnto the, yee and that with diligence.
For thou arte not the God, that hath pleasure in wyckednesse, there maye no vngodly person dwell with the,
Such as be cruell may not stande in thy syghte, thou arte an enmye vnto all wycked doers.
Thou destroyest the lyers, the lord abhorreth the bloudethursty and deceytfull:
But as for me, I wyll come into thy house, euen vpon the multitude of thy mercy, and in thy feare wyll I worshyppe towarde thy holy temple.

Lede me (O lorde) in thy ryghteousnesse, bycause of myne enemyes make the way playne before me.

For there is no faythfulnesse in theyr mouthes, they dissemble in theyr hartes, theyr throte is an open sepulcre, with theyr tunges they deceyue.

Punysshe them (O god) that they maye perysshe in theyr owne ymaginacyons, caste them out, because of the multytude of theyr vngodlynesse, for they rebell agaynst the.

Agayne, lette all them that put theyr truste in the, reioyce, yee let them euer be geuynge thankes, because thou defendeste them, that they whiche loue thy name, maye be ioyfull in the.

For thou (Lorde) gyuest thy blessynge vnto the ryghteous, & with thy fauourable kyndnesse thou defendest hym, as with a sheilde.

Glory be to the father, and to. &c.

As it was in the begynnyng. &c.

℣ The. xxiiii. Psalme. Ad te dñe.

Vnto the (O lorde) I lyfte vp my soule, my God I truste in the, (oh) let me not be confounded lest myne enemyes triumphe ouer me: for all they that hope in the, shall not be ashamed.

But suche as be scornefull despysers without a cause, they shalbe put to confusyon.

Shewe me thy wayes (O lorde) and teache me thy pathes.

Leade me in thy truth, and learne

me, for thou arte the god of my saluacyon, and in the is all my hope all the daye longe.

Call vnto remembraunce (o lorde) thy tender mercyes, and thy louyng kyndnesses, whiche haue ben euer of olde.

O remember not my synnes, and the offences of my youth, but accordyng to thy mercy thynke vpon me (o lorde) for thy goodnesse.

O howe frendlye and ryghteous is the lorde, therfore wyll he teache synners in the waye.

He leadeth the symple aryghte, & suche as be meke, them learneth he his wayes.

All the wayes of the Lorde are very mercye and faythfulnesse, vnto suche as kepe his testament and couenaunte.

For thy name sake (O lorde) be mercyfull vnto my synne, for it is greate.

What so euer he be that feareth the Lorde, he shall shewe hym the waye that he hath chosen.

His soule shall dwell at ease, and his sede shall possesse the lande.

The lorde is a sure grounde vnto them that feare hym, & he sheweth them his couenaunt.

Myne eyes are euer lokynge vnto the lorde, for he shall plucke my fete out of the net.

Turne the vnto me, and haue mercy vpon me, for I am desolate and in mysery.

The sorowes of my hart ar great O bringe me out of my troubles.

Loke vpō myne aduersytie & my-sery, & forgeue me all my synnes.

Consyder how myne enemyes are many, and beare a malicious harte agaynst me.

O kepe my soule, and delyuer me, let me not be cōfoūded, for I haue put my truste in the.

Let innocencye and ryghteous dealynge wayte vpon me, for my hope is in the.

Delyuer Israell (O God) out of all his trouble.

Glory be to the. As it was. &c.

¶ The .lxxxvi. psalme Inclina dñe.

BOwe downe thyne eare (O lorde) and heare me, for I am comforteleſſe and poore.

O kepe my soule, for I ame holy: my God helpe thy seruaunt, that putteth his truste in the.

Be mercyfull vnto me (O lorde) for I call dayly vpon the.

Comfort the soule of thy seruaūt, for vnto the (O lorde) do I lyfte vp my soule.

For thou lorde arte good and gracyous and of great mercy vnto all them that call vpon the.

Gyue eare lorde vnto my prayer, and ponder my humble desyre.

In the tyme of my trouble I call vpon the, for thou heareſt me.

Among the goddes there is none lyke the (O lorde) there is not one that can do as thou doeſt.

All nacions whome thou haste made shall come and worshyp before the (O lorde) and shall glorifye thy name.

For thou arte greate, and thou doest wonderous thinges, thou art god alone.

Leade me in thy waye (O lorde) that I maye walke in the truth: o lette my harte delyte in fearynge thy name.

I thanke the (o lord) my god with all my harte, and wyll prayse thy name for euer.

For great is thy mercy towarde me, thou haste delyuered my soule out of the depe of hell.

O god the proude are rysen agaynste me, and the congregacyon of the myghtye seketh after my soule, & set not the before their eyes

But thou (O lorde god) art full of compassyon and mercye, longe suffrynge, great in goodnesse and truth.

O turne the then vnto me, & haue mercye vpon me, gyue thy strength vnto thy seruaunte, and helpe the sonne of thy hande mayden.

Shewe some token vpon me in good, that they whiche hate me maye se it, and be ashamed, because thou lorde hast holped me, and comforted me.

Glory be to the father, and to. &c.

As it was in the begynnyng. &c.

¶ The antheme O wonderfull exchaūge, the creatour of mankynde,

takynge vpon hym a lyuynge body hath not dysdayned to be borne of a wirgyne. And he beynge made man, without sede of man, hath cõmytted to vs his godhede.

℣ Thou erlycle. Holy mother of god and virgyn perpetuall.

℟ The answer. Pray thou for vs to our lorde god celestyall.

℣ The pater noster.

OVr father whiche arte in heauen, halowed be thy name. Thy kyngdome come. Thy wyll be done in earth, as it is in heauen. Gyue vs this day our dayly bread. And forgyue vs our trespalles, as we forgyue them that trespalle agaynste vs. And let vs not be ledde into temptacyon. But delyuer vs from euell. So be it.

℣ The blessyng. Lorde we beseche the of thy blessynge.

℟ The answer. With a blessynge perpetuall. Bleste thou vs father eternall. ℣ The fyrst lesson. Ro. iii.

WE knowe that what so euer the lawe sayeth, it sayeth it vnto them whiche are vnder the lawe, that euery mouth maye be stopped, and that all the worlde maye be detter vnto god, because that by the dedes of the lawe no flesshe maye be iustifyed in his syghte, for by the lawe cõmeth but the knowledge of synne. But now without addynge to of the lawe, is eyghteousnesse which auayleth before god declared, hauyng wytnesse

of the law and the prophetes. But I speake of the ryghteousnesse before god, whiche commeth by the fayth on Jesus Chryste, vnto all and vpon all that beleue. For here is no difference, for they are all synners, and wante the prayse that God shulde haue of them. But without deseruynge are they made ryghteous, euen by his grace, thorowe the redemption, that is done by Christe Jesu, whome god hath set forth for a mercy seate thorowe fayth in his bloude, to shewe the ryghteousnesse whiche auayleth before hym, in that he forgyueth the synnes whiche were done before, vnder the sufferaūce of God, whiche he suffered, that at this tyme he myght shew the ryghteousnesse, whiche auayleth before hym, that he onely myght be ryghteous, and the ryghteous maker of hym, whiche is of the fayth on Jesus Christ. Thou lorde haue mercy on vs. Thanke we god.

¶ The responce. Yf we were reconcyled vnto god by the death of his sonne, when we were yet enemyes, much more shall we be saued by hym nowe that we are reconciled. By whome we haue nowe receyued the attonement.

¶ The verse. Not onely that, but we reioyce also in god thorow our lorde Jesus Christe.

¶ The repetition. By whome we haue now receyued the attonemēt.

¶ The blessyng. Lorde we beseche the of thy blessynge.

¶ The answere. O god the onely begotten sonne helpe vs and bielle vs in euery tyme and season.

¶ The seconde lesson. Mat. vi.

When thou prayest thou shalte not be as the ypocrytes are. for they loue to stande and praye in the synagoges, and in the corners of the stretes to be sene of men. Verely I saye vnto you, they haue theyr rewarde. But whē thou prayest entre into thy chambie, and shutte thy doze to the, and praye to thy father whiche is in secrete, and thy father whiche seeth in secrete, shall rewarde the openly. And whē ye praye bable not muche as the heathen do. For they thynke that they shall be herde for theyr muche bablynges sake. Be not ye lyke thē therfoze. For your father knoweth wherof ye haue nede before yeatke of hym. Thou lorde haue mercy on vs. Thanke we god.

¶ The responce. What so euer ye desyre in your prayer, beleue that ye shall receaue it, and you shall haue it.

¶ The versycle. And whā ye stand and pray, forgyue yf ye haue ought agaynst any man, that your father also in heauen maye forgyue you your trespasses.

¶ The repeticio. Beleue that, &c.

¶ The blessynge. Lorde we beseche the of thy blessynge.

℣ The answere. The grace of the holy spirite. Bourge and illumyne our harte and wyt.

The.iii.lesson. Deu.v.

These are the commaundemen tes, ordynaunces and lawes, whiche the lorde our god hath cō-maunded, that ye shuld learne thē, and do them in the lande whyther ye go to possesse it, that thou mayst feare the lorde thy god, and kepe al his ordynaunces and commaunde-mentes whiche I cōmaunde the, thou and thy chyldren, & thy chyl-drens chyldrē all the dayes of your lyfe, that you maye lyue longe. Heare thou (o Israell) and take hede that thou do therafter, that it may go well with the, & that thou mayest multyply greately, as the lorde god of thy fathers hath pro-mysed the a land that flowed with mylke and hony. Heare (o Israell) the lorde our god is one god onely, and thou shalte loue the lorde thy god with all thy harte, with al thy soule, and with all thy myght. And those wordes whiche I cōmaunde the this day, shalte thou take into thy harte. And shalt rehearse them vnto thy chyldren, and shalte talke of them when thou sytteste in thy house, and whan thou walkest by the waye, whan thou lyest downe, and whan thou rysest vp, and thou shalt bynde them for a sygne vpon thyne hande, and they shal be a to-ken of remembraunce before thyne

eyes, and thou shalte wryte them vpon the postes of thy house, and vpon thy gates. Thou lorde haue mercy on vs. Prayse we god.

℣ The responce. Heare (o thou Israel) the preceptes of thy lord god, and in thy harte wryte them as in a boke, and I wyll gyue the a land flowynge mylke and hony.

℣ The verse. Take hede therfore and heare my voyce, and I wyll be an enmye to thyne enemyes.

℣ The repetycyō And I wyll gyue the a lande flowyng mylke & hony.

℣ Glory be to the father, and to &c. And I wyll gene.

℣ The songe of Augustyne and Ambrose Te deum laudamus.

WE prayse the (O God) we knowlege the to be the Lord All the earth doth worshyp the, which arte the father euerlastyng.

To the crye forth all angels, the heauens, and all the powers therin

To the thus cryeth Cherubyn & Seraphyn contynually:

Holy art thou, Holy arte thou, Holy art thou.

Thou art the lord god of hoostes. Heauen and earthe are fulfylled with the glory of thy maiestye.

The glorious company of the apostles prayse the.

The godly felowshyppe of the prophetes worshyppe the.

The felowshyppe of the martyrs prayse the.

The holy congregacyon of the

faythfull throughout all the worlde magnifye the,

They knowledge the to be the father of an infinite maiestye.

They knowledge thy honourable and onely sonne.

They knowledge the holy goost to be a comforter.

Thou arte the kynge of glory O Cryste.

Thou arte the euerlastynge sonne of the father.

Thou whan thou shuldest take vpon the oure nature to deliuer man, vyldest not abhorre the virgyns wombe.

Whan thou haddeste ouercome the sharpnesse of death, thou openedest the kyngdome of heauens to them that beleued in the.

Thou syttest on the ryght hand of God in the glory of the father.

We beleue that thou shalte come to be our iudge.

Therfore we praye the, helpe thy seruauntes, whom thou haste redemed with thy precyous bloude.

Make them to be nombred with thy sayntes in ioye euerlastynge.

O lorde saue thy people, and blesse thyne heritage.

Gouerne and alsó lyfte them vp into blysse euerlastynge.

We praise the euery day, and we worshyppe thy name euer worlde without ende.

O lorde let it be thy pleasure to kepe vs this day without synne.

Lorde haue mercye vpon vs, haue mercy vpon vs.

Lorde let thy mercy lyghten vp on vs, euen as we truste in the.

Lorde I truste in the, let me neuer be confounded.

Betweene Septuagesima & Easter, this psalme folowyng is sayd in the stede of Te deum.

The .iii. psalme.

Haue mercy vpon me, &c.

Seue it in the seuen psalmes, it is the fourthe psalme.

The laudes.

This word, Laudes, is as much to saye, as prayse. And the scripte folowynge is called so because it contayneth onely the mere laudes and prayse of Christe and the vergyn his mother.

The verticle.

Holy mother of god make thy peticyon.

The answere.

That we may deserue Christes promission.



God bend thyself into my helpe.

Lorde hayste the to helpe me.

Glorye be to the father, and to.

As it was in the begynnyng.

The .iii. psalme.

Benedic aia.

Prayse the lorde, O my soule, and all that is within me prayse his holy name.

Prayse the Lorde, O my soule, & forget not all his benefytes.

Whiche forgeueth all thy synnes & healeth all thyne infyrmyties.

Whiche saueth thy lyfe from destruccyon, and crowneth the with mercy and louynge kyndnesse.

Which satisfieth thy desyre with good thynges, makynge the yonge and lusty as an egle.

The lorde executeth ryghteousnes and iudgement for all them that suffre wronge.

He shewed his wayes vnto Moses, and his workes vnto the chyldren of Israell.

The Lorde is full of compassyon and mercy, longe suffrynge, and of great goodnesse.

He wyll not alwaye be chydynge, nother wyll he kepe his angre for euer.

He hath not delte with vs after our synnes, nor rewarded vs accordynge to our wickednesse.

For loke howe hygh heauen is in comparyson of the earth: so greate is his mercye also towarde them that feare hym.

Loke how wyde the east is from the weste, so farre hath he set our synnes from vs.

Yee, loke as a father pytyeth his owne chyldren, euen so the Lorde is mercyfull vnto them that feare hym.

For he knoweth whereof we be made, he remembreth that we are but duste.

As for a man in his tyme is but as

grasse, and flourysheth as a flowre in the felde.

For as soone as the wynde goeth ouer it, it is goone: and the place therof knoweth it no more.

But the mercyfull goodnesse of the Lorde endureth for euer and euer, vpon them that feare hym, and his rygh teousnesse vpon theyr chyldrens chyldren.

Suche as kepe his conuenaunt, and thynke vpon his commaundementes to do them.

The lorde hath prepared his seate in heauen, and his kyngdome ruleth ouer all.

O prayse the Lorde ye angels of his, ye that be myghty in strength, fulfyllynge his comma ũdementes, that men maye heare the voyce of his wordes.

O prayse the lorde all ye his hoostes, ye seruauntes of his, that do his pleasure.

O speake good of the Lorde all ye workes of his, in euery place of his dominion. O my soule prayse thou the Lorde.

Glory be to the father, and to. &c.

As it was in the begynnyng. &c.

The songe of the.iii. chyldren.

O Prayse ye the Lorde all his workes, prayse and extol hym for euer.

Ye angelles of his, prayse the lord, ye heauens prayse the lorde.

Ye waters all that are aboue heauen prayse the lorde, all the powers

of the lord prayse ye the lorde.
The sonne & the moone prayse ye the lorde, sterres of the fyrmament prayse ye the lord. The rayne & the dewe prayse ye the lord, al the wyndes of god prayse ye the lorde.
Fyer and heate magnyfye ye the lorde, wynter and sommer, prayse ye the lorde.
Dewes and ye horefrostes prayse ye the lorde, frost and colde prayse ye the lorde.
Ice and snowe prayse ye the lorde, nyghtes and dayes prayse ye the lorde.
Lyghtes and darkenesse prayse ye the lorde, lyghtenynges and clowdes laude ye the lorde.
The earthe moughte prayse the lorde, laude & extoll hym for euer.
Hylles and mountaynes prayse ye the lorde, all that springeth vpon the earth, laude ye the lorde.
Ye welles and springes prayse the lorde, sees and floudes prayse ye the lorde.
Whales and all that moueth in the waters prayse ye the lorde, all byrdes of the ayre, prayse ye the lorde.
All beastes bothe wylde & tame prayse ye the lorde, ye chyldren of men prayse ye the lorde.
Let Israel prayse the lorde, laude hym and extoll hym for euer.
Ye prestes of the Lorde prayse the lorde, ye seruauntes of the Lorde prayse ye the Lorde.

Ye spirites and soules of ryghteous men prayse the lorde, ye holy and meke in harte prayse the lorde.

Ananía, Azaría, Misaél, prayse ye the lorde, laude and extoll hym for euer.

Blesse we the father, the sonne, with the holy goost, prayse we hym and serue we hym for euermore.

Blessed arte thou (Lorde) in the fyrmament of heauen, thou arte prayse worthy, glorious, and magnifyed worlde without ende.

¶ The .cxlviii. psal. Laudate dñm

Prayse ye the Lorde of heauens, prayse ye hym in the hygh place.

Prayse ye hym all his angels, all his powers prayse ye hym.

Prayse ye hym sonne and moone, all sterres and lyghte prayse ye hym.

The hyghest of heauens prayse ye hym, & the waters that are aboue the heauens, let them prayse the Lordes name.

For by his worde all thynges were made, by his cõmaundementes all thynges were created.

He hathe stablyshed them euerlastynglye, and in to the worlde of worldes, he hath set a lawe, that shall not erryre.

Prayse the lorde ye dragons and all depenesses of the earth.

Fyre, hayle, snowe, yse, stormes of wyndes that do his commaundementes.

Mountaynes and all lytell hylles woode berynge frute, and all ceder trees.

Beastes and all maner of cattell, serpentes and fethered foules.

Kynges of the earth, and all people, princes & al iudges of the earth.

Bachelers and maydēs, olde men and yonge, let them prayse the name of the lord, for the name of hym onely is exalted.

The knowledgynge of hym abone heauen and earth, and he hath exalted the horne of his people.

Laude be vnto all his sayntes, to the sonnes of Israell, to the people approchynge vnto hym.

Glory be to the father, and to. &c.

As it was in the begynnyng. &c.

¶ The .cxlix. Psal. Cantate dño.

Synge ye vnto the lord a new songe, praysed be he in the cōgregacyon of sayntes.

Let Israell reioyce in hym that made hym, and let the sonnes of Syon triumphe in theyr kynge.

Let them prayse his name with daunsynge, let them synge vnto hym with tympany and harpe.

For the lorde is wel pleased with his people, and hath exalted the lowly into saluacyon.

Sayntes shall tryumphe in glory, they shall make ioye in theyr chambers.

The prayses of God shall be in theyr mouthes, & two edged swordes in theyr handes.

To do vengeaunce amongest nacyons, and correccions amongeste the people.

To bynde theyr kynges in fetters and theyr nobles in manacles of yron.

For to execute on them the iudgement wrytten, this is glory vnto al his sayntes.

Glory be to the father, and to. &c.

As it was in the begynnyng. &c.

¶ The. C.l. Psal. Laudate dñm in

Prayse ye the lorde in his sayntes, prayse hym in the fyrmament of his power.

Prayse ye hym in his strengthe, prayse ye hym accordynge to the almyghtynesse of his power.

Prayse ye hym with the sounde of a trumpet, prayse ye hym with rebekes and organnes.

Prayse ye hym with clary cymballes well soundynge, prayse ye hym with cymballes of swetenesse: let euery spyrite prayse the lorde.

Glory be to the father, and to.

As it was in the begynnyng.

¶ The antheme Holy Mary moste pure of virgins all,

Mother and doughter of the kyng celestyall,

So comforte vs in our desolacyon

That by thy prayer and specyall mediacyon.

We maye enioye the rewarde of the heauenly reygne.

And with goddes electe there for to remayne.

The chapter. Ephesians. ii.

BY grace are we made saf
through fayth, and that no
of our selues, for it is the gyfte o
god, and cōmeth not of workes, le
any man shulde boaste hym self
of his owne dedes. Thankes b
to god.

The hymne. Laudetur deus.

PRaysed be the God omni
potent.
Which through his benygnitie.
His moost deare sonne hath to vs
sent.
To dye for our iniquitie.
Conceyued he was by the holy
goost,
And borne of a virgyn pure.
Thus the god of myghtes moost,
Abhorred not our nature.
And where we were ryght wret-
chedly.
Abiecte for oure transgressyon,
In Christe are we set at libertie,
By whom we haue redempcyon.
O virgyn Mary most gracyous,
O mother of god incomparable,
To thy sonne pray for vs,
That he after death be fauorable.
Glory be to the Trinite.
The father, the sonne, and spirite
ryupnge.
Which art one god & persons thre
To whō be prayse without endig.

The verse. Praysed be the
name of the Lorde.

The answere. From this tyme
forth, and for euermore.

¶ The songe of zachary the prophete Benedictus dominus.

Blessed be the lorde God of Israell for he hath visyted and redemed his people.

He hath rayled vp an horne of saluacion, vnto vs in the house of his seruaunt Dauid.

Lyke as he promised by the mouth of his holy prophetes, which were sens the worlde began.

That we shulde be saued from oure enemyes, and from the handes of them that hate vs.

To fulfyll the mercy promysed to our fathers, and to remember his holy testament.

To performe the othe whiche he sware to our father Abrahã, that he wolde gyue hym selfe to vs.

That we delyuered out of the handes of our enemyes, myghte serue hym without feare.

In holynesse & ryghteousnesse before hym al the dayes of our lyfe.

And thou chylde shalte be called the prophete of the hyest, for thou shalt go before the face of the lorde to prepare his wayes.

To gyue knowledge of saluacyon vnto his people, for remyssion of theyr synnes.

Through the tender mercy of our god, by the which spryngyng from the hye, hath visyted vs.

To gyue lyghte to them that syt in the darkenesse & in the shadowe of death, and to gyde our fete into

the waye of peace.

Glory be to the father and to.

As it was in the begynnyng.

℣ The antheme. Chryst most mercyfull hath redemed vs, let vs reioyce, and alwayes geue thankes to god. ℣ The verlycle.

℣ O lorde heare my prayer.

℟ The answer. And let my crye come vnto the. ℣ The prayer.

GOd almyghty and oure mercyfull father, whiche haste so exceedyngly loued vs thy chosen chyldren, that thou voldest vouchsafe to gyue vs thy onely and welbeloued sonne Jesus Chryste oure sauyour to suffre death for our synnes, so that all that stedfastly beleue in hym, myght not perysshe, but haue lyfe euerlastynge: we beseeche the for thy abundaunt mercy, and for the inestymable loue whiche thou bareste to thy sonne Chryst our sauyour, gyue vs of thy grace, and poure thy sauour into our hartes, that we may beleue, fele, & knowe perfytely, that thou onely arte our god, our father, and to vs an almyghty helper, delyuerer and a sauyour from synne, from all deuelysshe powers of hell, & of the worlde and from death, and that by thy sonne our Lorde Jesu Chryste.

So be it.

℣ The memory of the holy ghoste

℟ The antheme Come holy spirite of god, inspire thou the hartes of them that beleue in the, & kyndle

in them the fyre of thy lone.

℣ The verſycle. Sende forth thy ſpyrite, & they ſhalbe made newe.

℟ The anſwere. For to renuelle thou the foule of man.

℣ The prayer.

O God whiche haſte inſtructed the hartes of the faythful, by the inſpiracyon of the holy goost, graunte that we in the ſame ſpirite may fauoure the truth, and euermore reioyce in his holy cõſolaciõ. By Chryſte our lorde. So be it.

℣ A memory of the holy Trinite. The antheme.

Delyuer vs, ſaue vs, iuſtifye vs, O bleſſed Trinite.

℣ The verſycle. Bleſſe we the father, & the ſõne, with the holy goſt.

℟ The anſwer. Prayſe we hym & exalte we hym euermore.

℣ The prayer.

Almyghty and euerlaſtynge god whiche haſt graunted to thy ſeruauntes, thorowe confeſſyõ of the true fayth, for to acknowlege the glorye of the eternall Trinite, and to honour the, one god in thy almyghty maieſty we beſeche the that through our ſtedfaſtneſſe in the ſame fayth we maye be alwayes defended from all aduerſytie, whiche lyueſt and reygneſt one god, worlde without ende. So be it.

℣ A memory of our Lady. The antheme.

O glorious mother of god, O perpetual virgin mary, which dyddeſt

beare the lorde of all lordes, and a lone of all other dydest gyue suche vnto the kynge of angels, we bese che the of thy pytye to haue vs i remembraunce, and to make inter cessyon for vs vnto Chryste, tha we beynge supported by his helpe maye come vnto the kyngdome of heauen.

℣ The verlycle O holy mother of god perpetuall virgyn Mary.

℟ The answere Pray for vs vn to the lorde Jesus Chryste.

The prayer.

ORaunte, we beseche the O Lorde god that thy seruaun tes maye enioye contynuall helthe of body and soule, and through the gracyous intercessyon of blessed Mary perpetuall virgyn, that we maye be delyuered from this preſēt heuynesse, and to haue the fruycyō of the eternall gladnesse. By Chryſt our Lorde. So be it.

℣ A memory of all sayntes.

The antheme.

FAll ye blessed sayntes, and electe seruauntes of god, haue in remem brraunce before god, that through the helpe of your prayers it maye please hym vs to associate with you.

℣ The verlycle.

℟ Reioyce in the lorde you that be iustifyed.

℟ The answer. And be you al glad that in harte be rectifyed.

℣ The prayer.

WE beseche the good Lorde that thou beynge pleased with the prayer of all thyne holy sayntes, wylt bothe graunt vs pardon of our defaultes, and gyue vs also perpetuall remedy for them. By Chryst our lorde. So be it.

¶ A memory of the passyon of Chryste.

HE that is the greate profoūd sapience,
And diuine truth of the father on hye,
Whiche for mankynde of his benyuolence,
Hym selfe hath made bothe God and man verely,
Was sold & bought by the Jewes trayterously,
And about mydnyght perturbed & taken,
And of his disciples anone forsaken.

¶ The verycle. We worshyppe the Chryste wyth prayse and benediction.

¶ The answer. For thou redemest the worlde by thy holy passyon.

¶ The prayer.

LOrde Jesu Chryste soune of the lyuynge god, set thy holy passyon & death betwene thy iudgemēt and our soules, both now & at the houre of death, & more ouer vouchesafe to graunte vnto the lyuynge mercy & grace, to the deade, pardon & reste, to thy holy church peace & concorde, & to vs synners

lyfe and ioye euerlastynge, whiche lyuest and reygnest God with the father, and the holy goost worlde without ende. So be it.

The glorious passyon of our lorde Jesu Chryst delyuer vs from fearfull heuinesse, and brynge vs to the ioyes of paradyse. So be it.

A memory of the compassyon of our Lady, The antheme.

HOly Mary, of all godly women the godlyest.
Praye for vs, of all holy women the holyest,
That he our prayers accepte maye in good wyse,
Whiche of the was borne, & reygneth aboue the skyes.
By whose charyte and mercyfull grace.
Our greuous synnes may take no place.

The verlycle. Holy mother of god, and virgin perpetuall.

The answere. Praye thou for vs to the lorde celestyall.

The prayer.

HOly lorde Jesu sonne of the moost swete virgin Mary, whiche suffredest death for vs vpon a crosse, shewe vnto vs thy mercye, and graunte vnto all that deuoutly haue in remembraunce the compassyon of thy moost holy mother, by hyr prayer prosperous lyfe in this present worlde, & through thy grace eternall glorye in the worlde to come, wherin thou doest

reygne one god with the father & the holy goost world without ende So be it.

The glorious passion of a virgins sonne. Bringe vs to the blysse of the heauenly kyngdome. So be it.

¶ The prime



God bend thyself into my helpe.

Lorde hayste the to helpe me.

Glorye be to the father, and to, &c.

As it was in the begynnyng. &c

¶ The hymne.

Come holy ghoste O creator eternall,
In oure myndes to make visitacō
And fulfyll thou with grace supernall.
Oure hartes that be of thy creacyon.
Remembre lorde authour of saluacyon,
That somtyme of a virgyn pure,
Without helpe of mans operacō.
Thou tokest vpon the our frayle nature.
And as thou of thy clemency and mere mercy specyall,
Aboue hyr deseртes hast chosen amonge all other,
And toke her to suche fauour, and grace supernall,
That thou woldest be hyr sonne, and she to be thy mother.
So we beseech the christ most tender

Graunte that thy seruauntes, with a deuout moode,
Maye oftymes swetely remember
The effusyō of thy precyous blood
O virgyn Mary most gracyous,
O mother of god incompacable,
To thy sonne pray for vs,
That he after death be fauorable.
Glory to the Lorde of myghtes moost.
That of a virgyn was borne,
Glory to the father and the holy ghost,
To them be prayse for euer more.
So be it.

The.liii. psalme. Deus in nomine.

Helpe me (o god) for thy name sake, and delyuer me in thy strength.
Heare my prayer (O god) consyder the wordes of my mouth.
For straungers are rysen vp agaynste me, and the myghty (which haue not God before theyr eyes) seke after my soule.
But loo, god is my helper, it is he that vpholdeth my soule.
He shall reward cuyll vnto myne enemyes, & in thy truth shalte thou destroye them.
A freewyll offrynge wyll I gyue the, and prayse thy name (O lorde) because it is so comfortable.
For thou haste delyuered me out of all my troubles, so that myn eye seeth his desyre vpō myne enmyes.
Glory be to the father, and to &c.
As it was in the begynnynge &c.

¶ The. C.xvii. pſal. Cõfitemini.

O Gyue thankes vnto the lord, for he is gracyous, and his mercy endureth for euer.

Let Iſrael now confeſſe, that his mercy endureth for euer.

Let the houſe of Aarõ now cõfeſſe that his mercy endureth for euer.

Yee let hym nowe that feareth the lorde confeſſe that his mercy endureth for euer.

I called vpon the lorde in trouble and the lorde herde me at large.

The lorde is my helper, I wyl not feare what man doth vnto me.

The lorde is my helper, & I ſhal ſe my delyre vpon myne enemyes.

It is better to truſte in the Lorde, than to put any cõfydence in man.

It is better to truſte in the Lorde, then to put any cõfidẽce in princes

All the Heathen compaſſed me eounde about, but in the name of the lorde I wyll deſtroye them.

They kepte me in on euery ſyde, but in the name of the lorde, I wyl deſtroye them.

They came about me lyke bees, & were as whote as fyre in the thornes, but in thename of the lorde I wyll deſtroy them.

They thruſt at me that I myghte fall, but the lorde was my helpe.

The lorde is my ſtrength, and my ſonge, and is become my ſaluacyõ.

The voyce of ioye and myrthe is in the dwellynges of the ryghteouſe, for the ryghte hande of the

lorde hath gotten the victory.

The ryght hande of the lord hath gyuen me the preeminēce, the ryght hande of the lorde hath gotten the victorye.

I shall not dye, but lyue, and declare the workes of god the lorde.

The Lorde hath chastened & corrected me, but he hath not gyuen me ouer vnto death.

Open me the gates of ryghteousnesse that I maye go in there thorowe, and gyue thankes vnto the lorde, this is the doore of the lorde, the ryghteous shall entre in thorowe it.

I thanke the that thou hast herde me, and art become my saluacyon.

The same stone whiche the buylders refused, is become the heade stone in the corner.

This was the lordes doynge, and it is mercueylous in our eyes.

This is the daye whiche the lorde hath made, let vs be gladde with ioye in it.

Helpe nowe (O Lorde,) O Lorde sende vs nowe prosperitie.

Blessed be he that cōmeth in the name of the lorde, we wyshe you good lucke ye that be of the house of the lorde.

God is the lorde, and hath shewed vs lyght, O garnyshe the solempne feaste with grene braunches, euen vnto the hornes of the aulter.

Thou arte my god, and I wyll thanke the, thou arte my god and

I wyll prayse the.....

O gyue thankes vnto the lorde, for he is gracyous, and his mercy endureth for euer.

Glory be to the father, and to. &c.

As it was in the begynnynge. &c.

The. C xlv. psal. Lauda anima.

PRayse the lorde (O my soule) whyle I lyue, wyll I prayse the lorde, yee as longe as I haue any beynge, I wyll synge prayses vnto my God.

O put not your truste in prynces, nor in the chyldren of men, for ther is no helthe in them.

For when the breth of man goeth forth, he shall turne agayne to his earthe, and so all his thoughtes shall perysshe.

Blessed is he that hath the god of Jacob for his helpe, & whose hope is in the lorde his god, which made heauen and earth, the see, and all that therin is.

Whiche kepeth his promyse for euer, whiche helpeth them to ryght that suffre wronge, whiche fedeth the hungry.

The lorde louseth men out of prison, the lorde gyueth syghte to the blynde.

The lord helpeth them vp that are fallē, the lord loueth the ryghteous

The lorde careth for the straūgers he defendeth the fatherlesse & wydowe, as for the waye of the vngodly he tourneth vpsyde downe.

The Lorde thy god (O Sion) is

kynge for euermore and throughout all generacyons.
Glory be to the father, and to.
As it was in the begynnynge.
¶ The antheme. Let vs not put our truste in princes, nor in the children of men, nor in nothynge that is earthly, but in Jesus Christ the only sonne of the virgyn, by whom we haue all saluacyon.
¶ Ther verse. O lorde heare my prayer.
¶ The answere. And let my cry come to the.
¶ The prayer.
O Lorde whiche by the annunciacyon of thy angell hast geuen vs knowledge of the incarnacyon of thy sonne Christe: (we beseche the) poure thy grace into our hartes, that we trustynge in hym through his passyon & death may be brought to the glorye of the last resurrection. By the same our lorde Jesu Christe, whiche lyueth and reygneth one god with the in vnite of the holy gooste worlde without ende. So be it.
¶ The memory of the passyon of Christe. The antheme.
At the fyrste houre in the morynynge early, Jesus was broughte by the handes of the Jewes, Before the iudge Pylate, to be iudged cruelly Where many a false witnesse, by hym accuse, In the necke they hym smyt, his bandes the handes by bruse: They spyt and defyled the

his godly face, The lyghte of heauen, replete with all grace.

¶ The verlycle. We worthyp the Chryste with prayse & benedictiō.

¶ The answer. For thou redemest the worlde through thy passyon.

The prayer.

LOrde Jesus Chryst the sōne of the lyuyng god, which for our redemptcyō dyddest vouchsafe to be borne, and circumcysed, of the Jewes to be reproued, of Judas with a kysse to be betrayed, to be taken, to be bounde, and with bandes before Anna, Cayphas, Herod and Pylate to be presented, and before them to be illuded, with buffettes, blowes, scourges, and with a rede to be beaten, thy face to be couered, with spettynges to be spitted, with thornes to be crowned, of falce recordes also to be accused, of cupll iudges to be iudged, and as an innocente lambe beryng the crosse to be led, with nayles to be through persed, with eysell and gall to be gyuen dryncke vnto, and to be lyfte vp in the crosse, amonge theues to be deputed, with the moost vyleste deathe to dye, and and with a spere to be wounded. Thou Lorde by those moost holy paynes whiche we thy vnworthy seruauntes do rendre, and by thy holy passyon delyuer vs from the paynes of hell, and vouchesafe to bryng vs wretched synners, wlyther as tho broughtest the penitent

thefe crucyfyed with the. Whiche lyueſt and reygneſt with god the father in the vnite of the holy goſt for euer, worldes without ende. So be it.

The glorious paſſyon of our lord Jeſu Chryſt, delyuer vs from ſorowfull heuyneſſe, and bryng vs to the ioye of paradyſe. So be it.

¶ A memory of the compaſſyon of our lady. The antheme.

HOly mother of god, mayden immaculate.
Of whome it pleaſed God to receaue our nature,
And to dye for vs wretches & ſynners deplorate.
We beſeche the hartely virgyn mooſt pure.
To pray to thy ſonne, that it maye be his pleaſure
To graunte vs his fauour, by thy interceſſyon.
And to be partakers of his mooſt holy paſſyon.

¶ The verſycle. Holy mother of god make thy petycyon.

¶ The anſwer. That we may optayne chryſtes promyſſyon.

¶ The prayer.

O God which vnto mankynde, by the fruyte of the vyrginite of the bleſſed virgyn Mary haſte gyuen the gyftes of eternal helthe. Graunt to vs we beſeche, that ſhe for vs maye praye, by whome we haue receaued the authoure of lyfe, the lorde Jeſus Chryſt which with

the lyueth & reygneth God worlde without ende. So be it.

The glorious paſſyon of the virgyns ſõne, Bryngе vs to the bylſſe of the fathers kyngdome. So be it.

¶ The thyrde houre.



God bende thyſelf into my helpe.

Lorde hayſte the to helpe me.

Glory be to the father, and to the. &c.

As it was in the begynnyng. &c.

Prayſe ye the lorde.

¶ The hymne.

COme holy ghoſte, O creator eternall,
In our mynde to make viſitacion,
And fulfyll thou with grace ſupernall,
Oure hartes that be of thy creacyon.
Remember Lorde author of ſaluacyon,
That ſomtyme of a virgyne pure,
Without helpe of mans operacyõ
Thou tokeſt vpon the our frayle nature.
And as thou of thy clemencie & mere mercy ſpecyall,
Aboue hyr deſertes haſte cholen amonge all other.
And toke her to ſuche fauour and grace ſupernall.
That thou wolde ſt be hyr ſonne, & ſhe to be thy mother.
So we beſeche the Chryſte mooſt tender.

Graunte that thy seruaunt with a
deuoute moode.
Maye oftymes swetely remember,
The effusiō of thy precyous bloud
O virgyn Mary moost gracious,
O mother of god incomparable,
To thy sonne pray for vs,
That he after death be fauorable.
Glory be to the lorde of myghtes
moost,
That of a virgyn was borne,
Glory to the father and to the holy
ghoste.
To them be prayse for euermore.
So be it.

The.xxxii.psalme. Exultate iusti.

REioyce in the Lorde O ye
ryghteous: for it becommeth
well the iust to be thankefull.
Prayse the lord with harpe, synge
psalmes vnto hym with the lute,
and instrument of ten strynges.
Synge vnto hym a newe songe,
yee synge lustely vnto hym, & with
a good corage.
For the worde of the lorde is true
and all his workes are faythfull.
He loueth mercy and iudgement,
the earth is full of the goodnesse of
the lorde.
By the worde of the lorde were
the heauens made, and all hoostes
of them by the breth of his mouth.
He gathereth the waters togither
as it were in a bottell, and layeth
vp the depe in secrete.
Let all the earth feare the lorde,
and let all them that dwell in the

worlde stande in awe of hym.
For loke what he sayeth, it is done, and loke what he cōmaundeth, it standeth faste.
The lorde bryngeth the counsel of the hethen to nought, and tourneth the deuyces of the people.
But the counsell of the lorde endureth, & the thought of his harte from generacyon to generacyon.
Blessed are the people that holde the lorde for theyr god, and blessed are the folke whom he hath chosen to be his herytage.
The lorde loketh downe from heauen, and beholdeth all the chyldren of men, from his strong seate he cōsydereth them that dwell in the worlde.
He onely hath fashyoned all the hartes of them, and knoweth all theyr workes.
A kyng is not helped by his owne greate hoost, nother is a gyaūt saued by the myghte of his owne strength.
A horse is but a vayne thynge to saue a man, it is not the power of his strength that can delyuer hym.
Beholde, the eye of the lorde loketh vnto them that feare hym, and put theyr truste in his mercy.
That he maye delyuer theyr soules from death, and to fede them in the deare tyme.
Let our soule patiently abyde the lorde, for he is our helpe & shelde.
So shall our harte reioyce in hym

because we haue hoped in his holy name.

Let thy mercyfull kyndnesse (O lorde) be vpon vs, lyke as we put our truste in the.

Glory be to the father, and to.&c.

As it was in the begynnyng.&c.

The. C. xviii. psalme Beati immaculati.

Blessed are those that are vndefyled in the waye whiche walke in the waye of the Lorde.

Blessed are they that kepe his testimonyes, & seke hym with theyr whole harte.

Which walke in thy wayes, and do no wyckednesse.

Thou hast gyuen straycte charge to kepe thy cõmaundementes.

O that my wayes were stablyshed to kepe thy statutes.

So shulde I not be confounded, whyle I haue respecte vnto al thy cõmaundementes.

I wyll thanke the with an vnfayned harte, because I ame learned in the iudgementes of thy ryghteousnesse.

I wyl kepe thy statutes, o forsake me not vtterly.

Where withall shall a yonge mã clense his waye: euen by rulynge hymselfe after thy worde.

With my whole harte do I seke the, O let me not go wronge out of thy cõmaundementes.

Thy wordes haue I hyd within my harte, that I shulde not synne agaynste the.

Prayſed be thou (O lorde) O teache me thy ſtatutes.

With my lyppes wyll I be tellynge out all the iudgementes of thy mouth.

I haue greate delyte in the waye of thy teſtymonyes, as in al maner of rycheſſe.

I wyll exercyſe my ſelfe in thy cõmaundementes, and haue reſpecte vnto thy footepathes.

My delyte ſhall be in thy ſtatutes, I wyll not forgette thy wordes.

Glory be to the father, and to. &c.

As it was in the begynnynge. &c.

The. cxlvi. pſalm. Laudate dñm.

Prayſe the lorde, for it is a good thynge/to ſynge prayſes vnto our god, yee a ioyfull & pleaſaunt thynge it is to be thankeful.

The lorde ſhall buylde vp Jeruſalem, and gather togyther the outcaſtes of Iſraell.

He that healeth the contrite in harte, & byndeth vp theyr woũdes.

He that telleth the nombre of the ſtarres, & calleth them all by theyr names.

Greate is oure Lorde, and greate is his power, yee his wyſdome is infinite.

The lord ſetteth vp the meke, and bryngeth the vngodly down to the grounde.

O ſynge vnto the lord with thankeſgeuynge, ſynge prayſes vpon the harpe vnto our god.

Whiche couereth the heaue̅ with

cloudes, and prepareth rayne for the earthe, whiche maketh the hey and grasse to growe vpō the mountaynes to the seruyce of men.

Whiche gyueth fodder vnto the cattell, and fedeth the yonge rauēs that call vpon hym.

He hath no pleasure in the strēgth on an horse, neyther delyteth he in any mans legges.

But the lordes delyte is in them that feare hym, and put theyr trust in his mercy.

Glory be to the father, and to. &c.

As it was in the begynnyng. &c.

¶ The antheme. The lorde is mercifull, yee so mercyfull, that the earth is full of his mercy, by the which he hath sent his sōne borne of a woman, and made bonde vnto the lawe, to redeme them that were vnder the lawe.

¶ The verlycle. O lorde heare my prayer.

¶ The answere. And let my crye come to the.

The prayer.

O Lorde whiche by the annunciacion of thy angell hast gyuen vs knowledge of the incarnacyon of thy sonne Chryste (we beseche the) poure thy grace into our hartes, that we trustynge in hym throughe his passyon & death maye be brought to the glory of the laste resurrection. By the same oure Lorde Jesu Chryste whiche lyueth and reygneth one god with the fa-

ther and the holy goost worlde without ende. So be it.

¶ A memory of the passyon of Christe.

ABout thre houres after the sonne gan sprynge.
All the Jewes cryed, Jesus to crucyfye,
And in scorne they hym clothed with purple clothynge.
And in stede of a crowne, on his head they dyd tye.
A crowne of thorne that pyrced cruelly,
And hadde hym forth to a place where he dyed,
And with a howghe crosse on his sholders they layed.

¶ The versycle. We worthyp the Christe with prayse and benedycyon. ¶ The answer.
For thou redemest the worlde by thy holy passyon.

The prayer.

OLorde Jesu Christ the sonne of the lyuynge god, whiche from the bosome of the father frō heauens dyddest descende to the earth, & on the wood of the crosse dyddest suffre fyue woundes, and shed thy precyous blood for the remyssyon of our synnes, we mekely beseche the, that in the day of iudgement we maye be on the ryghte hande, & heare thy swete sentence: Come ye blessed of my father, enioye ye the kyngdome prepared for you frō the beginyng of the worlde.

In the whiche kyngdome thou lyuest and reygnest God with the father for euer. So be it.

The glorious passyon of our lord Jesu Chryste delyuer vs from sorowfull heuynesse, and bryng vs to the ioye of paradyse. So be it.

¶ A memory of our Lady.

HOly mother of god whiche hym hast conceyued,
That of all the worlde coulde not worthely be receyued,
Thy sonne beseche thou with humble intercessyon,
Vs for to purge of our transgressyon.
That by thy sonne redemed, we maye to the place ascende,
Where thou dwellest with hym worlde without ende.

¶ The versycle. Holy mother of god make thy peticyon.

¶ The answere. That we maye obtayne Chrystes promyssyon.

¶ The prayer.

O God which woldest thy sone to be incarnate of the wombe of the blessed virgyn Mary, graūt to thy meke peticyoners, that we whiche beleue her verely to be the mother of God, by hyr prayers before the, we may be helped By the same our Lorde Chryste. So. be it.

The glorious passyon of the virgins sone, Bryng vs to the blysse of the fathers kyngdom. So be it.

¶ The syxte houre.

The syxte houre.

O God bende thy selfe into my helpe.
O lorde hayst the to helpe me.
Glory be to the father, and to. &c.
As it was in the begynnynge. &c.
Prayse ye the lorde.

The hymne.

COme holy ghost, O creatour eternall,
In our myndes to make visitacō,
And fulfyll thou with grace supernall,
Our hartes that be of thy creacō.
Remembre lorde authour of saluacyon.
That somtyme of a virgyn pure,
Without helpe of mans operacō,
Thou tokest vpon the oure frayle nature.
And as thou of thy clemency and mere mercy specyall,
Above hyr desertes hast chosen amonge all other,
And toke her to suche fauour and grace supernall,
That thou woldest be hyr sonne, & she thy mother.
So we beseche the Chryste moost tender.
Graunte that thy seruauntes, with a deuout moode,
Maye oftymes swetely remember
The effusyō of thy precyous bloud
O virgyn Mary most gracyous,
O mother of god incomparable,
To thy sonne pray for vs,
That he after death be fauorable.

Glory to the lorde of myghtes moost,
That of a virgyn was borne,
Glory to the father and to the holy goost,
To them be prayse for euermore.
So be it.

¶ The antheme. Tayste and se.

The .xxxiii. psal. Benedicã dominũ

I Will alwaye gyue thankes vnto the lorde, his prayse shal euer be in my mouth.

My soule make hyr boaste in the lord, the poore oppressed shal heare therof and be glad.

O prayse the lorde with me, and let vs magnify his name togyther.

I soughte the lorde, and he herde me, yee he delyuered me out of all my troubles.

Loke vnto hym and be ye lyghtened, and your faces shall not be ashamed.

This poore man cryed vnto the lorde, and he herde hym, yee and delyuered hym oute of all his troubles.

The angel of the Lorde pytcheth his tent rounde aboute them that feare hym, & delyuereth them.

O tayste and se howe frendly the lorde is, blessed is the man that trusteth in hym.

O feare the lorde ye that are his sayntes, for they that feare hym, lacke nothynge.

The ryche shall wante and suffre hunger, but they whiche seke the

Lorde, shall wante no maner of thynge that is good.
Come hyther (O ye chyldren) herken vnto me, I wyll teache you the feare of the lorde.
Who so lysteth to lyue and wold fayne se good dayes.
Let hym refrayne his tunge from euell, & his lyppes that they speake no gyle.
Let hym eschewe euyll and do good, let hym seke peace, & ensue it.
For the eyes of the lorde are ouer the ryghteous, and his eares are open to theyr prayers.
But the face of the lorde beholdeth them that do euell, to destroye the remembraunce of them out of the earth.
When the ryghteous crye, the lorde heareth them, and delyuereth them out of all theyr troubles.
The lorde is nye vnto them that are contrite in harte, & wyll helpe suche as be of an humble spirite.
Great are the troubles of the ryghteous, but the lorde wyll delyuer them out of all.
He kepeth all theyr bones, so that not one of them is broken.
But myschyefe shall slay the vngodly, and they that hate the ryghteous shalbe gylty.
The lorde wyll delyuer the soules of his seruãtes, and all they that put theyr truste in hym, shall not offende.
Glory be to the. As it was &c.

The. C. xviii. psalme. Retribue seruo.

O Do well vnto thy seruaunt, that I may lyue and kepe thy wordes.

Open thou myne eyes, and so shall I spye out wonderous thynges in thy lawe.

I am a straunger vpon earth, O hyde not thy commaundementes fro me.

My soule breaketh out, for the very feruent desyre that I haue alwaye vnto thy iudgementes.

Thou rebukest the proude, cursed are they that departe from thy cōmaundementes.

O turne fro me shame and rebuke for I kepe thy testymonies.

Princes also sate and spake agaynste me, but thy seruaunt was occupyed in thy statutes.

For in thy testimonies is my delyte, and they are my counsellers.

Glory be to &c. As it was in. &c.

The. C. xvi. psalme. Laudate do.

O Prayse the Lorde all ye gentyles, laude hym al ye people.

For his mercyfull kyndnesse is euermore and more towarde vs, & the truth of the Lord endureth for euer.

Glory be to &c. As it was in.

¶ The anthem. Tayst and se how frendely the Lorde is, blessed is the man that trusteth in hym. For our fathers (Lorde) hoped in the, they trusted in the, and thou dyddest deliuer them: they called vpon the,

and were holpen, they put theyr truste in the, and were not confoun ded. ℣ The verfycle.
O lorde heare my prayer.
℟ The answere. And let my crye come vnto the. ℣ The prayer.
O Lorde whiche by the annunciacion of thy angell hast gyuen vs knowledge of the incarnacyon of thy sonne Chryste (we beseche the) poure thy grace into our hartes, that we trustynge in hym throughe his passyon & death maye be brought to the glory of the laste resurrection. By the same oure Lorde Jesu Chryste whiche lyueth and reygneth one god with the father and the holy goost worlde without ende. So be it.

℣ A memory of the passyon of Chryste.

The fyrste houre spryngynge before the myddaye,
Jesus handes & fete to the crosse they nayled,
With the shamefullest death that they contryue maye,
They hong hym betwene.ii. theues that the bloud downe trayled.
And than for payne great thurste hym assayled.
His thurste for to quenche, they profered hym gall,
This lambe so iiiured bought our synnes all.
℣ The verfycle. We worshyp the Chryst with prayse and benedictiō
℟ The answer. For thou redemest

the worlde by thy holy passyon.

The prayer.

LOrde Jesu Chryste the sonne of the lyuynge god, which for our redempcyon in the syxte houre dyddest ascende the patyble of the crosse, and sheddest thy blond thorowe thy fyue woundes for the remyssyon of our synnes: we meekely beseche the, that after our death thzough the merycte of that same passyon we maye entre the gate of paradyse, whiche lyuest & reygnest god with god the father in the vnite of the holy ghost, worlde without ende. So be it.

The glorious passion of our lorde Jesus Chryste, delyuer vs from sorowfull heuynesse, and bzynge vs to the ioyes of paradyse. So be it.

The memory of our Lady.

O Blessed Mary, & holy virgyn
Whiche dyddest conceyue of the holy goost,
The gouernour of the triple engin
The sone of god of myghtes most,
Remember vs of charite, which of god haste contemplacyon.
To pray for vs to the deyte,
To turne from vs his indignacyon.

The verlycle. Holy mother of god make thy petycion.

The answere. That we may obtayne Chrystes promyssion.

The prayer.

TO oure fragilitie merycfull god graunte thy helpe, that we whiche of thy holy mother of

God and virgyn Mary do make remembraunce, by the helpe of hyr intercessyon we may ryse from our iniquities thorowe Christ our lord. So be it. ¶ The glorious passion of a virgins sonne, Bryngе vs to the blyssyng of the heavenly kyngdom.

¶ The nynth houre.



God bend thyself into my helpe.
Lorde hayste the to helpe me.
Glorye be to the father and to. &c.
As it was in the begynnynge. &c.
Prayse ye the lord.

¶ The hymne.

COme holy ghoste, O creator eternall,
In our mynde to make vysitacion,
And fulfyll thou with grace supernall,
Oure hartes that be of thy creacyon.
Remember Lorde author of salvacyon.
That somtyme of a virgine pure,
Without helpe of mans operacyon,
Thou tokest vpon the our frayle nature.
And as thou of thy clemency and mere mercy specyall.
Above hyr desertes haste chosen amonge all other.
And toke her to suche favour and grace supernall.
That thou woldest be hyr sonne, & she to be thy mother.

So we delethe the thyfte moost tender.
Graunte that thy ſeruaunt with a deuoute moode.
Maye oftymes ſwetely remember,
The effuſiō of thy precyous bloud
O virgyn Mary moost gracious,
O mother of god incomparable,
To thy ſonne pray for vs,
That he after death be fauorable.
O lory be to the lorde of myghtes mooſte,
That of a virgyn was bore,
Glory to the father and to the holy ghoſte.
To them be prayſe for euermore.
So be it.

¶ The antheme. The lorde is. &c.
The. lxvi. pſalm. Deus miſerea.

GOd be mercyfull vnto vs, bleſſe vs, and ſhewe the lyght of his countenaunce vpon vs, and haue mercy vpon vs.

That we maye knowe thy ware vpon the earth, thy ſauynge helthe amonge all Heathen.

Let the people prayſe the (o lord,) yee let all people prayſe the.

O let the people reioyce & be glad, that thou iudgeſt the folke ryghtes oufly, and gouerneſt the nacions a boue the earth.

Let the people prayſe the (o lorde) let all people prayſe the, the earthe hath brought forth hyr fruyte.

God (euen our owne god) gyue vs his bleſſynge, god bleſſe vs, and let al the endes of the world feare him

Glory be to the father, and to.
As it was in the begynnynge.

The. C. xviii. psal. Adhesit pauimento.

MY soule cleueth to the dust, O quycke thou me accordyng to thy worde.

I knowleged my wayes, and thou herdest me, O teache me thy statutes.

Make me to vnderstande the way of thy commaundementes, and so shall I talke of thy wonderous workes.

My soule slombreth for very weerynesse, s set me vp accordyng to thy worde.

Take fro me the waye of iniquite, and graunte me mercy accordynge to thy lawe.

I haue chosen the waye of truth, thy iudgementes haue I not forgotten.

I stacke vnto thy testymonyes, O lorde confounde me not.

I haue runne the waye of thy commaundementes, when thou hast comforted my harte.

Glory be to the father, and to. &c.
As it was in the begynnynge. &c.

The. C. xliiii. psalm. Exaltabo te.

I WYll magnyfye the (O my lorde and kyng) I wyll prayse thy name for euer and euer.

Euery daye wyll I gyue thankes vnto the, and prayse thy name for euer and euer.

Great is the lorde, & marueylous worthy to be praysed, ther is no

ende of his greatnesse.

One generacyon shall prayse thy workes vnto an other, & they shall declare thy power.

They shalbe talkynge of thy worthyppe, and thy glory, & shall shewe forth thy wonderous workes.

So that men shall speake of the myghte of thy marueylous actes and tell of thy greatnesse.

The memoryal of thy abundaunt kyndenesse shalbe shewed, and men shall synge of thy ryghteousnesse.

The lorde is pacyent and mercyfull, longe sufferinge and of greate goodnesse.

The lorde is louyng to euery mā, & his mercy is ouer al his workes.

All thy workes prayse the (o lord) & thy saintes gyue thākes vnto the.

They shewe the glory of thy kyngedome, and talke of thy power.

That thy power, thy glory, and mygtynesse of thy kyngedome, myght be knowen vnto men.

Thy kyngdome is an euerlastyng kyngdome, and thy dominion endureth thorow out all ages.

The lorde is faythfull in al his promyses, & holy in all his workes.

The Lorde vpholdeth suche as shulde fall, and lyfteth vp all them that be downe.

The eyes of all wayte vpon the, and thou gyuest them theyr meate in due season.

Thou openest thy hand, & fyllest al thynges lyuyng with plēteousnes

The lorde is ryghteous in all his wayes, and holy in all his workes.
The lord is nye vnto all them that call vpon hym, yee al such that call vpon hym faythfully.
He wyll fulfyll the desyre of them that feare hym, he wyll heare theyr crye, and wyll helpe them.
The lord preserueth all them that loue hym, and wyll scatter abrode all the vngodly.
My mouth shall speake the prayse of the lorde, let all flesh gyue thankes vnto his holy name for euer and euer.
Glory be to the father, and to. &c.
As it was in the begynnyng. &c.
The antheme. The lorde is nye vnto all them that call vpon hym, yee all suche that call vpon hym faythfully, wherfore to the (o lord) faythfully wyll I pray.
The verycle. O lorde heare my prayer. The answer. And let my crye come vnto the. The prayer

O Lorde whiche by the annunciacion of thy angell hast gyuen vs knowledge of the incarnacion of thy sonne Christe (we beseche the) poure thy grace into our hartes, that we trustynge in hym through his passyon & death maye be brought to the glory of the laste resurrection. By the same oure Lorde Jesu Christe, whiche lyueth and reygneth one god with the father and the holy goost worlde without ende. So be it.

The nynth houre.

¶ A memory of the passyon of Chryste.

OUr mercyfull Lorde Jesus
goddes sonne.
Calling vnto his father almyghty
Yelded vp his soule, and fell vpon
noone,
The spryte departed frō that blessed body,
The sonne waxed darke, the earth
quoke wonderously,
Greate meruelous thynges to beholde and heare.
And yet a knyght perced his harte
with a speare.
¶ The versycle. We worshyp the
chryste with prayse and benedictiō.
¶ The answer. For thou redemest
the worlde by thy holy passyon.

¶ The prayer.

ALl thy passyons and thy afflictiōs moost mercyfull lorde
Jesu Chryste helpe vs and defende
vs from al trouble and angwyshe,
from all sorow and heynesse, frō
all perylles & wretchednesse, from
all synne and hartes vnclennesse,
from all sclaunder and infāmy, frō
cuyll dyseases of soule and body,
from sodeyne death, from all perse
cucyon of our enmyes visyble and
inuisyble, for we well knowe that
by thy passyon we shalbe saued.
Therfore with a confidence of the
large and inmeasurable pytie, we
beseche the moste mercyfull sauy-
our for thy most benygne and ho-
lyest passyons that thou wylte pro-

lecte vs by thy gracyous helpe, & kepe vs from al euyll, and gyue vs grace that as we thus do remember thy paſſyon and death in the which thou dyddeſt ſlay our ſynne in thy bodye, ſo we may alſo moꝛtyfye our ſynnes in our bodyes, & on our backes take thy croſſe and folowe the, whiche lyueſt and reygneſt woꝛlde without ende. So be it. The gloꝛyous paſſyon. &c.

¶ A memoꝛy of our Lady.

O Mother of god mooſt gracyous.
To whom Chꝛyſt Jhon dyd commende,
Sayenge: Mulier ecce filius tuus.
Thy ſoꝛowes that he wolde amende.
Then ſhoꝛtely after he ſayde
To Jhon: Beholde thy mother.
Thus in hym the truſte was layd,
To comfoꝛte the aboue all other
With lyke pytye comfoꝛte vs,
In this vale of myſery.
And pꝛay to thy ſonne Jeſus,
To bꝛynge vs to eternall gloꝛye.
¶ The verſycle. Holy mother of god make thy petycion.
¶ The anſwer. That we may opꝛtayne chꝛyſtes pꝛomyſſyon.

The pꝛayer.

O Loꝛde Jeſu chꝛyſte whiche beynge amonge men wereſte founde as man, hauynge the expꝛyence of all our myſeryes, onely that thou lackeſt ſynne. Foꝛ that exceadynge charite, which ſo farre

dyd ouercome the, take pytie on vs and graunte vs by the intercellyō of thy glozyous mother (whome to interely thou dyddeſt loue) to be voyde of all the myſery of ſynne, and all other wozldely aduerſytes with the pacyently to ſuffre, which lyueſte and reygneſte God wozlde without ende. So be it.

The glozious paſſyō of a virgins ſonne, Bzynge vs to the blyſſe of the heauenly kyngdome. So be it.

What is ment by thys wozde Euenſonge.

Lyke as the ſeruyce that we be dayly accuſtomed to ſay in the moznynge is called (Matyns) Euen ſo is the ſeruyce vſed to be ſayede oz ſonge towarde euenynge is called (euenſonge)



God bend thyſelf into my helpe.

Lozde hayſte the to helpe me.

Glozy be to. &c.

As it was. &c.

The antheme.

O howe much ought &c. Ode. cxi. pſal. Beatus vir.

Bleſſed is the mā that feareth the Lozd, & hathe great delite in hys commaundementes.

His ſede ſhalbe myghty vpon the earthe, the generacion of the fayth full ſhalbe bleſſed.

Ryches and pleteouſneſſe ſhalbe in his houſe, & his ryghteouſneſſe endureth foz euer.

Unto the godly ther aryseth vp
lyght in the darkenesse, he is mer-
cyfull, louynge, and ryghteous.
Well is he that is mercyfull, and
lendeth gladly, & pondreth his wor-
des with discrecion,
For he shall neuer be moued, the
ryghteous shal be had in an euer-
lastinge remembraunce.
He will not be afrayde for any e-
uell tydynges, his harte standeth
fast, & beleueth in the Lord.
His harte is stablyshed, he will not
shrynke vntyl he se his desyre vpon
his enemyes.
He hath dealt abrode & geuen to
the poore, his ryghteousnesse remai-
neth for euer, his horne shall be ex-
alted with honoure.
The vngodly shal se it, and it shal
greue hym, he shal gnashe with his
teth and consume away, the desire
of the vngodly shall perysshe.
Glorye be to the father, & to. &c.
As it was in the begynnyng. &c.

The .cxij. psal. Laudate pueri.

Prayse the lord (o ye seruaun-
tes) o prayse the name of the
Lorde.
Blessed be the name of the Lorde,
fro this tyme forth, & for euermore.
The lordes name is worthy to be
praysed, fro the ryssinge vp of the so-
ne, vnto the going down of the same.
The lord is hye aboue al heathen,
& his glory aboue the heauens.
Who is lyke vnto the Lord oure
god that hathe his dwellinge so hye,

whiche humbleth hym selfe to be-holde that is in heauen and earth?

Whiche taketh vp the symple out of the dust, and lyfteth the poore out of the myre.

That he may set hym amonge the prynces, euen amonge the pryncs of the people.

Whiche maketh the baren woman to kepe house, and to be a ioy-full mother of chyldren.

Glory be to the father, and to. &c.

As it was in the begynnyng, &c.

The .cxiii. psal. In exitu Israel de.

When Israell came forthe of Egypte, and the house of Jacob frome amonge the straunge people.

Iuda was made his sanctuary, Israel his dominion.

The see sawe that and fled, Jordan turned backe.

The mountaynes skypped lyke rammes, and the lyttell hylles lyke yonge shepe.

What ayled the (o thou see) that thou fleddeste, and thou Jordan that thou tournedest backe?

Ye mountaynes that ye skypped lyke rammes, and ye lyttell hylles lyke yonge shepe.

The earth trembled at the presence of the lorde, at the presence of the god of Jacob.

Whiche turned the harde rockes into a standynge water, & the flynt stone into spryngynge welles.

Not vnto vs (o lorde) not vnto

vs, but vnto thy name gyue the prayse, for thy lyuynge mercy and faythfulnesse.
Wherfore shall the heathen saye where is now theyr god?
As for our god he is in heaue, he doeth what so euer it pleased hym.
Theyr ymages are but syluer and golde, euen the worke of mennes handes.
They haue mouthes and speake not: eyes haue they, but they se not.
They haue eares and heare not, noses haue they but they smell not.
They haue hãdes and handle not, fete haue they but they can not go, neyther can they speake in theyr throte.
They that made them let them be lyke vnto them, and all suche as put theyr truste in them.
But let the house of Israell put theyr truste in the Lorde, for he is theyr socour and defence.
Let the house of Aaron put theyr truste in the lorde, for he is theyr socour and defence.
They that feare the lord: let them put theyr truste in the lorde, for he is theyr socour and defence.
The lorde is myndefull of vs, and blesseth vs, he blesseth the house of Israell, he blesseth the house of Aaron.
Yee he blesseth all them that feare the lorde, bothe small and great.
The lorde encrease you more and more, you and your chyldren.

For ye are the blessed of the lord, whiche made heauen and earth.

All the whole heauens are the lordes, but the earth hath he geuen to the chyldren of men.

The dead prayse not the (o Lord) neither all they that go downe into silence.

But we that are alyue wyl prayse the Lord from this tyme forth for euermore.

Glory be to the father and the, &c.

As it was in the begynnyng. &c

The .cxvii. psal. Laudate nomē.

O prayse the name of the lord, (ye seruauntes of the Lorde.) ye that stande in the house of the Lord, in the courtes of the house of oure God.

O prayse the Lorde, for the Lorde is gracyous, o synge prayses vnto hys name, for it is louely.

For why? the Lorde hath chosen Iacob vnto hym selfe, and Israell for his owne possession.

For I know that the lord is great, & that our lord is aboue al goddes.

What soeuer the lord pleaseth, so doeth he in heauen and in earth, in the see, & in all depe places.

He bryngeth forth the cloudes frō the endes of the worlde, he turneth the lyghtenynges vnto rayne.

Bryngynge the wyndes out of theyr treasures, whiche smote the fyrste borne of Egipte, bothe of mā and beastes.

He hath sent tokens and wonders

into the myddest of the(o thou lãde of Egypte)vpon pharao and all his seruauntes.
Which smote dyuerse nacyons, and slewe mygthy kings,Sion the kynge of Amorytes, Og the kynge of Basan, and all the kyngdomes of Canaan.
And gaue theyr landes for an heritage,vnto Israell his people,
Thy name(o Lorde) endureth for euer,so doth thy memorial(o lorde) from one generacyon to another.
For the Lorde wyll auenge hys people,and be gracyous to his seruauntes.
As for the ymages of the heathē, they are but syluer and golde, the worke of mens handes.
They haue mouthes and speke not,eyes haue they but they se not.
They haue eares,and yet they here not,nether is there ony brethe in theyr mouthes.
They that make them let hem be lyke vnto them & all they that put theyr trust in them.
Prayse the Lorde ye house of Israell,prayse the Lorde ye house of Aaron.
Prayse the Lorde ye house of Leui,ye that feare the Lord prayse the Lorde.
Prayed be the Lorde of Syon, which dwelleth at Jerusalem.
Glory be to the father ,and. &c.
As it was in the begynnynge, & is it is nowe,and euer shalbe.

The. C xxxv. psal. Confitemini do.

O Geue ye thankes vnto the Lorde, for he is gracyous, for his mercy endureth for euer.

O geue ye thankes vnto the god of all goddes, for his mercy endureth for euer.

O thanke ye the lorde of al lordes for his mercy endureth for euer.

Whiche onely dothe great wonders, for his mercy endureth for euer.

Whiche by his wyldome made the heauens, for his mercy endureth for euer.

Which layd out the earth aboue the waters, for his mercy endureth for euer.

Whiche hathe made the greate lyghtes, for his mercy endureth for euer.

The sonne to rule the daye, for his mercy endureth for euer.

The moone and the starres to gouerne the nyght, for his mercy endureth for euer.

Whiche smote Egypt with theyr fyrst borne, for his mercy endureth for euer.

And brought out Israel from amonge them, for his mercy endureth for euer.

With a myghty hand & stretched out arme, for his mercy endureth for euer.

Whiche deuyded the reed see in two partes, for his mercy endureth for euer.

And made Israell to go thorowe the myddes of it, for his mercy endureth for euer.

But as for Pharao and his, he ouerthrewe them in the reed see. for his mercy endureth for euer.

Whiche led his people thorowe the wylderneſſe, for his mercy endureth for euer.

Whiche ſmote great kynges, for his mercy endureth for euer.

Yee and ſlewe myghty kynges, for his mercy endureth for euer.

Syon kynge of the Amorites, for his mercy endureth for euer.

And Og the kynge of Bacan, for his mercy endureth for euer.

And gaue awaye theyr lande for an herytage, for his mercy endureth for euer.

Euen for an herytage vnto Israell his ſeruaũt, for his mercy endureth for euer.

Whiche remembred vs when we were in trouble, for his mercy endureth for euer.

And hath redemeth vs from our enemyes, for his mercy endureth for euer.

Whiche geueth foode vnto all flethe, for his mercy endureth for euer.

O geue ye thankes vnto the god of heauen, for his mercy endureth for euer.

O thanke the lorde of all lordes, for his mercy endureth for euer.

Glory be to the. As it was in.&c.

¶ The antheme.

O Howe muche oughte we to gene thankes to God, which hathnot spared his owne sonne but gaue hym for vsall, and he borne of an immaculate virgyn was made man, redemed vs from our vayne conuersacion, whiche we receaued by the tradicion of the fathers, not with corruptyble syluer & gold but with the precyous bloude of Chryst, as of a lambe vndefyled & without spot, to hym therfore be continuall prayse, whose mercy endureth for euer.

¶ Saint Mathew. i. Chapter

The Angell of the lorde appeared vnto Joseph in a dreame, sayenge: Joseph the sonne of Dauid feare not to take vnto the Marye thy wyfe, for that whiche is conceaued in her, is of the holy goost, she shall bringe forth a sonne & thou shalte call hys name Jesus, for he shall saue hys people from theyr synnes.

Thankes be to god.

¶ The hymne.

LEt vs prayse the lorde omnipotent,
Whiche on his people is so tender
Magnifie hym with harte diligent
For due thankes we can not render.
From the heauens he descended,
In the wombe of a virgyn pure,
He shed his bloude oure faultes to amende.

And of our sycke soules dyd the cure.
To thy chylde o mother make thy peticion.
Our infynite haynynge in remembraunce.
That he by grace maye amende our condicyon.
And thou by prayer to make intreataunce.
Now Chryste whiche hast payde the pryce,
Of our synnes and prenaricacyon,
He vs not dampned in any wyse,
Whiche thou hast bought by thy passyon.
O virgyn Mary mooste gracyous,
O mother of Chryst incomparable
To thy swete sonne praye for vs,
That he in deathes houre be fauorable.
Glory be to the sonne of myghtes mooste,
That of a virgyn chayst was bore
Glory to the father and to the holy gooste,
To them be prayslynge for euermore. So be it.
℣ The versicle. Grace in thy vysage encreaseth euermore.
℟ The answere. Thou haste ben blessed of God therfore.
℣ The antheme. O Lorde. &c.
℣ The songe of the blessed mary.
℟ Magnificat anima mea.
MY soule magnifieth the lord.
And my spryte hath reioyced in God my sauiour.

For he hath loked on the lowe degre of his handemayden, beholde nowe from hence forth, shall all generacyons call me blessed.

For he that is myghty hath done to me great thynges, and blessed is his name.

And his mercy is alwayes on them that feare hym, throughout all generacyons.

He hath shewed strength with his arme, he hath scattered them that are proude in the ymaginacyon of theyr hartes.

He hath put downe the myghty from theyr seates, and hath exalted them of lowe degre.

He hath fylled the hongry with good thynges, and hath sent away the ryche empty.

He hath remembred mercy: and hath holpen his seruaunt Israell, Euen as he promysed to our fathers, Abraham, and to his sede for euer.

Glory be to the father, and to. &c.

As it was in the begynnynge. &c.

¶ The antyeme.

O Lorde moost mercyfull God, whiche of thy mere mercy haste chosen the blessed virgyn Mary to be the mother of thy sonne Jesus Christe, whome thou so enkyndeledest with thy loue & replenyshedest her with grace, that not only hyr mouth, but also hyr soule dyd magnifye the a lorde, and set forth thy prayses. Graunte vs lord

to haue a feruent loue towardes the, that fayned deuocion set aside we maye also with our soules magnifye the, & geue continuall thankes for the redempcyon that we haue by Jesus Chryste.

℣ The verscycle. Lorde god heare my prayer.

℟ The answere. And let my crye come to the.

℣ The prayer.

O Lorde whiche by the annuncyacyon of thy angell hast gyuen vs knowledge of the incarnacyon of thy sonne Chryste: (we beseche the) poure thy grace into our hartes, that we trustynge in hym throughe his passyon & death maye be brought to the glorye of the last resurrection. By the same our lorde Jesu Chryste, whiche lyueth and reygneth one god with the in vnite of the holy goost worlde without ende. So be it.

℣ The memory of the holy goost.

℟ The antheme. Come holy spyrite of god, inspyre thou the hartes of them that beleue in the, and kyndle in thē the fyre of thy holy loue.

℣ The verscycle. Sende forth thy spyryte, & they shalbe made newe.

℟ The answere. For so renuest thou the soule of man.

℣ The prayer.

O God whiche hast instructed the hartes of the faythfull, by the inspyracyon of the holy goost: graunt that we in the same spirite maye fauour the truth, and euer-

more reioyce in his holy conuersacyon. By Chryst our lord. So be it.

¶ A memory of the moost holy Trinite. ¶ The antheme.

¶ Delyuer vs, saue vs, iustifie vs O blessed Trinite.

¶ The verlycle. Blesse we the father, and the sonne, with the holy ghost. ¶ The answere.

Prayse we hym & exalte we hym euermore. ¶ The prayer.

Almyghty and euerlastynge god whiche haste graunted to vs thy seruauntes through confessyon of the true fayth, for to acknowledge the glory of the eternal Trinite, and to honoure the, one god in thy almyghty maiesty, we beseche the that through our stedfastnesse in the same fayth, we may be alwayes defended from all aduersytie, which lyuest and reygnest one god, worlde without ende. So be it.

¶ A memory of our Lady. The antheme.

O glorious mother of god, O perpetual virgin mary which dydest beare the lorde of all lordes, and alone of all other dydest gyue sucke vnto the kynge of angels, we beseche the of thy pytye to haue vs in remembraunce, and to make intercessyon for vs vnto Chryste, that we beynge supported by his helpe maye come vnto the kyngdome of heauen. ¶ The verlycle.

O holy mother of god perpetuall

virgyn Mary. ℣ The answere. Praye for vs vnto the lorde Jesus Christe. ℟ The prayer.

O Raunte, we beseche the O Lorde god that thy seruauntes maye enioye contynuall helthe of body and soule, and through the gracyous intercessyon of blessed Mary perpetuall virgyn, that we maye be delyuered from this presēt deuynesse, and to haue the fruycyō of the eternall gladnesse. By Christ our Lorde. So be it.

℣ In memory of all sayntes.

The antheme.

All ye blessed sayntes, and electe seruauntes of god, haue in remembraunce before god, that through the helpe of your prayers it maye please hym vs to associate with you. ℣ The verycle Reioyce in the lorde you that be iustifyed. ℟ The answer And be you al glad that in harte be rectifyed.

℣ The prayer.

We beseche the good Lorde that thou beynge pleased with the prayer of all thyne holy sayntes, wylt bothe graunt vs pardon of our defaultes, and gyue vs also perpetuall remedy for them. By Christ our lorde. So be it.

℣ In memory of the passyon of Christ.

The dead corps of Christe that blessed man. From the crosse was louked and taken awaye,

At euensong tyme, but alas where
was than,
His crowne of glory and his great
strength that daye?
Full pryuely within the godhed it
laye.
Yet wolde he his cruell death suf-
fre thus.
The true medicine of lyfe to bryng
to vs.

℣ The versycle. We worshyp the
Christe with prayse and benedyc-
cyon. ℟ The answere.
For thou redemest the worlde by
thy holy passyon.

℣ The prayer.

LOrde God frome God, and
lyght from lyghte, which ac-
cordynge to the cõmaundement of
the father dydest, vouchesafe to re-
deme mankynde with thyne owne
bloude in the patyble of the crosse,
we mekely beseche the by the ver-
tue and power of so glorious a pas-
syon, that thou wylte not do vnto
vs accordynge to our synnes, but
after thy mercy saue vs thy vnwor-
thy seruauntes, thou also ryse vp
to our helpe, & be to vs the towre
of strengthe and the inexpugnable
bukler of ryghteousnesse, agaynst
the face of bothe corporall and spi-
ritual enemye. And also mercyfully
delyuer vs from all synne & payne
of the same, and from all aduersy-
tie of body and soule mercyfully
defende vs, which lyuest and reyg-
nest one god worlde without ende.

So be it.

The glorious passyon of our lorde Jesu Chryste delyuer vs from sorowfull heuynesse, and bryngе vs to the ioye of paradyse. So be it.

¶ Memory of our Lady.

Holy Mary pray to thy sonne
The weake in spirite to encourage.
To socoure the myserable in theyr affliction.
To comforte the sorowfull theyr sorowes to aswage.
And to his people abundantly.
Of his grace to geue, and his benite, to the clergye to preache incessantly.
And to women, the to folowe with humilite
¶ The verlycle. Holy mother of God make thy petieyon.
¶ The answere. That we maye obtayne Chrystes promission.

¶ The prayer.

O Lord God omnipotēt extende thy mercy on vs, and graunt that we whiche make a memoryal of thy sonne and his mother, maye haue alwayes the mynde to folow them in this present lyfe, and after to come to the lyfe euerlastynge by Chryste our lorde. So be it.

¶ The glorious passyon of a virgyns sonne, Bryng vs to the blysse of the fathers kyngdom. So be it.

¶ What is ment by this worde.

(Complyne)

This worde Complyne, is no more to saye but an accomplyshment or fulfyllyng. And for so much as of all the seruyces that are dayly done in the churche, this is the laste, therfore it is called Complyne, as who shulde saye, that in the same, all the holy seruyces of the daye is fully complete and ended.



Conuerte vs (O god) our sauioure and turne thy wrath away fro vs. O god bende thy selfe into my helpe.

Lorde haste the to helpe me.

Glory be to the father, and to &c.

As it was in the begynnynge. &c.

The antheme. O lorde. &c.

The iii psal. Cum inuocarem.

Heare me when I call (o god) of my ryghteousnesse, thou that comfortest me in my trouble. Haue mercy vpon me, and herken to my prayer.

O ye sonnes of men, how longe will ye blaspheme myne honoure? why haue ye suche pleasure in vanite and seke after lyes?

Knowe this that the lorde dealeth meruaylously with his saynte, and when I call vpon the lorde he heareth me.

Be angry, but synne not, commune with your owne hartes vpō your beddes, & remembre your selues.

Offre the sacrifices of ryghteousnesse, and put your trust in the lorde there be many that saye, who wyll do vs any goode?

Where as thou (o lorde) hast shewed vs the lyght of thy countenaunce.

Thou reioycest myne hart, though theyr increase be greate bothe in corne and wyne.

Therfore wyll I laye me downe in peace, and take my rest, for thou Lorde onely settest me in a sure dwellynge.

Glory be to the father, and to. &c.

As it was in the begynnyng. &c.

The .xxx. psalme. In te domine,

IN the (o lorde) is my truste, let me neuer be put to confusyon, but delyuer me in thy ryghteousnesse

Bowe downe thyne eare to me, make hayste to delyuer me, be thou my stronge rocke and a house of defence, that thou maye saue me.

For thou arte my stronge holde & my castell, O be thou my guyde and leade me for thy names sake.

Drawe me out of the nette that they haue layde priuely for me, for thou arte my defence.

Into thy handes I commende my spyrite, thou hast delyuered me (O lorde) thou god of truth.

Glory be to the father, and to the sonne, and to the holy goost.

As it was in the begynnyng, and as it is nowe and euer shalbe.

So be it.

The. Cxxxiii. pſal. Ecce nunc bene.

BEholde, O prayſe the lorde all ye ſeruauntes of the lorde ye that by nyght ſtand in the houſe of the lorde.

Lyfte vp youre handes in the nyght vnto the ſanctuary, & prayſe the lorde.

The lorde that made heauen and earth, bleſſe the out of Syon.

Glory be to the father, and to. &c.

As it was in the begynnyng. &c.

The. Cxxxvii. pſal. Confiteor tibi.

I Wyll geue thankes to the (O lorde) with my whole harte, euen before the goddes wyll I ſynge prayſes vnto the.

I wyll worſhyppe towardes thy holy temple, and prayſe thy name.

Becauſe of thy louyng kyndneſſe and truthe, for thou haſte magnifyed thy worde, accordynge vnto thy great name.

When I call vpō the, heare thou me, & endewe my ſoule with much ſtrength.

All the kynges of the earth ſhall prayſe the (o lord) when they heare the wordes of thy mouth.

Yee they ſhall ſynge in the wayes of the lorde, that great is the glory of the lorde.

For though the lorde be hye, yet hath he reſpecte vnto the lowly, as for the proude he beholdeth hym a farre of.

Thoughe I walke in the myddeſt of trouble, yet ſhall I not feare: for

thou refreshest me, thou shalte stretche forthe thyne hande vpon the furyousnes of myne ennemyes and thy ryght hande shall saue me The lorde shall make good for me yee thy mercy (O lorde) endureth for euer, despyse not then the worke of thyne owne handes.

Glory be to the father, and to. &c.
As it was in the begynnyng. &c.

℣ The anthem. Haue mercy on me o lorde, and heare my prayer.

The chapter.

The benignite and humanite of God our sauiour hath appeared, not for the dedes of ryghteousnesse which we wrought, but after his great mercy he saued vs, by the fountayne of the newne byrth & renuynge of the holy goost whiche he shedde on vs abundantly, thorowe Jesus Christe our sauiour. Thankes be to god.

℣ The hymne

O Lorde of the worlde the sauiour.
Which hast this day saued vs,
In this nyght be our protector.
And in all tymes be gracyous.
Mercyfully helpe vs nowe,
And spare vs to the prayenge.
Our synnes awaye also do thou,
And our darknesse thou lyghten.
Thou of our sense the renuer,
With harty desyre we do praye,
That with chast mynde and pure,
From our beddes ryse we maye.
O virgyn Mary most gracyous,

O mother of Chriſte inſeparable,
To thy ſonne praye for vs.
That he in the houre of death be fauourable.
Glory be to the lorde of myghtes moſt,
That of a virgyn chaſt was bore,
Glory be to the father and to the holy gooſt.
To them be prayſe for euermore.
So be it.

℣ The verſycle. Kepe vs lorde as the apple of the eye.

℟ The anſwer. Under the ſhadow of thy wynges defende vs.

℣ The lorde be with you. ℟ And with thy ſpyrite.

℣ Nunc dimittis.

LOrde nowe letteſt thou thy ſeruaunt departe in peace, according to thy promyſe.
For myne eyes haue ſene thy ſauynge helthe.
Whiche thou haſt prepared before the face of all people. A lyght to be ſhewed vnto the Gentyles, and to the glory of thy people of Iſrael.
Glory be to the father, and to.
As it was in the begynnyng.

℣ The antheme. O lorde ſaue vs walkynge, and kepe vs lyenge, that with Chriſt we maye walke, and quyetly to reſte in peace.

℣ The verſycle. O lorde heare my prayer.

℟ The anſwere. And lette my crying come vnto the.

℣ The prayer.

LOrde whiche by the annunciacyon of the aungell haſte

gyuen vs knowlcdge of the incarnacyon of thy sonne Jesus Chryst poure thy grace into our hartes, that we trustynge in hym through his passyon and deathe, maye be brought to the glory of the laste resurrecyon. By the same our lorde Jesus chryste, whiche lyueth and reygneth, one god with the father and the holy goost world without ende. So be it.

¶ In memory of the passyon of Chryste.

The hope of our lyke euer to endure,
Of Jesu the noble and blessed body,
At complyne tyme was brought to sepulture.
Spyced and adorned, fragrant & swetely,
Of scrypture complete was then the mystery,
Therfore Jesu graunte me thy woundes tender,
And thy death busyly styll to remember.

¶ The summe of the whole of y nall prayer.

O blessed Chryste these houres canonicall,
To the I offre with meke deuocio
For as thou hast suffred those payines all,
In thy greuous agony, by lyke seasou.
So by the remembraunce of thy passyon,

Wake me accordynge to thy dulyneſſe.

Partener of thy crowne and glory endleſſe.

℣. The verſicle. We worſhyppe the Chryſte with prayſe and benediction.

℟. The anſwere. For thou redemeſt the worlde from all afflictiō,

The prayer.

O Lorde Jeſu Chryſte in whoſe power all thynges are put, and ther is none that can reſyſte thy wyll, which dyddeſt vouchſafe to be borne, to dye, and to ryſe vp by the myſterye of thy moſt holy body, and by thy fyue woundes, and by the effuſyon of thy moſt precyous bloude, haue mercy on vs euen as thou knoweſt to be neceſſary for our ſoules and bodyes, delyuer vs from the temptacyon of the deuell and from all thynges with the whiche thou knoweſt vs to be troubled, and kepe vs, and ſtrengthen vs in thy ſeruice, vnto the ende, and geue vs true amendement and ſpace of true penaunce, and of our ſynnes, alſo graunte vs remiſſyon, and make vs brethren and ſyſterne, frendes, and enmyes to loue together, and with all thy ſayntes in thy kyngdome without ende to haue ioye. Whiche lyueſte and reygneſt god, with god the father, and the holye gooſte, worlde without ende. So be it.

Let vs praye the lorde. And gyue

hym thankes with one accorde.

The glorious passion of our lorde Jesus Christe, delyuer vs from sorowfull heuynesse, and bryngе vs to the ioyes of paradyse. So be it.

A memory of our Lady.

The rodde of Jesse hath florysshed
Replenysshed with the holy goost.
Whiche vpwarde to go vs hath monished,
In passyng the hylles to zacharies coast.

The verlycle. Holy mother of god make thy petycion.

The answere. That we may obtayne Christes promyssion.

The prayer.

WE beseche the Lorde Jesu Christe, that the moste holy virgyn Mary thy mother maye praye for vs vnto thy holy mercy, now and in the houre of death, whose soule in the houre of thy blessed passion the swearde of sorowe perced thorowe, Whiche yet in thy glorious resurrection excedynge gladnesse made ioyfull, whi che lyuest and reygnest for euer.

The dolorous passyō of a virgins sonne, Bryngе vs to the blysse of the fathers kyngdome. So be it.

O mercyfull father haue pytie therfore,
On vs poore wretches mysserable and thrall,
Seynge thy sonne that vyne cluster pressed sore,
And from the pestylens of deaths

eternall,
Kepe vs by voydynge the fende infernall,
And ioyne vs with them whiche rewarded be,
With eternall lyfe, feynge the deite.

℣ The verlycle. We do praye the, and do praye the father of Chryst moſt mercyfull.

℟ The anſwere. Thou intende and defende vs from death that is moſt ſorowfull.

℣ The prayer.

GRaunt vs we beſeche the father almighty thy grace, that we whiche of the incarnacyon, natiuitie, paſſyon, glorious reſurrecyon, and meruayloꝰſe aſcencyon of the ſonne, of the commynge alſo of the holy gooſte with reuerence do make a remembraunce, by the grace of the ſame holy gooſt we maye ryſe frome the death of the ſoule and with the lyue an eternall lyfe by Jeſus Chryſte our Lorde. So be it.

℣ A prayer of Chryſte our ſaui-our.

HAyle heauenly kynge, father of mercye, our lyfe, our ſwetneſſe, our hope, all hayle: vnto the do we crye which are the baniſhed chyldren of Eua: vnto the do we ſygh, wepyng and waylynge in the vale of lamentacyon. Come of therfore our aduocate, caſte vpon vs thoſe mercyfull eyes of thyne,

and after this oure banyshement shewe vnto vs the glorious lyghte in thy heauenly kyngdome, o mercyfull, o holy, o swete sauesour.

¶ The prayer.

Almyghty eternall god which by the operacyon of the holy goost dyddest wonderfully prepare the body and soule of the glorious virgyn & mother Mary, to thende it shulde be a mete habitacyon, for thy onely begotten sonne, graunte that we may be saued from all instante euylles and eternall death, through the inestymable merytes of hym, in the remembraunce of whose death we take ioye and comforte. By the same Christe oure Lorde. So be it.

TO the holy and indiuisyble trinite, to the humanite of Jesu Christe crucyfyed, glory infinitly be genen of euery creature world without ende So be it.

Blessed be the swete name of oure Lorde Jesu Christe, the sonne of the glorious virgyne Mary for euermore.

And the soules of all true beleuers beynge departed through the mercy of God maye rest in peace. So be it.

Prayse ye the Lorde, peace vnto the lyuyng, and rest vnto the dead. So be it.

¶ Here after foloweth a deuout prayer vnto Jesus oure sauioure.

O Bountefull Jesu, O swete Jesu, O Jesu the sonne of the pure virgyn Mary full of mercy and truthe, O swete Jesu after thy great mercy haue pytie vpō me, O benygne Jesu I praye the by the same precyous bloude, which for vs miserable synners, thou waste content to shedde in the aulter of the crosse, that thou vouchsaue clene to auoyde all my wickednesse, and not to despyse me humbly this requyrynge, and vpon thy moste holy name Jesus callynge. This name Jesus is the name of helth. What is Jesus but a sauegour? O good Jesus that haste me created, and with thy precious bloude redemed suffre me not to be dampned whō of nought thou hast made. O good Jesu Christ let not my wickednesse destroye me, that thy almyghty goodnesse made & formed O good Jesu reknowlege that is thyne in me, and wype clene awaye that seyeneth me from the. O good Jesu whan tyme of mercy is, haue mercy vpon me, and destroye me not in tyme of thy terrybie iudgement. O good Jesu, though I wretched synner for my most grenous offences, haue by thy very iustyce deserued eternall payne: Yet I appele from thy very ryghteousnesse, and stedfastly trust in thy inestable mercy: So that thou as a myld father and mercyfull Lorde wylte take

pytie vpon me. O good Jesu what profite is in my bloude, syth that I muste descende into eternall corruptyon? Certaynly they that be deade shall not magnyfie the, nor lykewyse all they that go to hell. O moste mercyfull Jesu, haue mercy vpon me, O moste swete Jesu, delyuer me, O moste meke Jesu, be vnto me synner fauourable, O Jesu admytte me a wretched synner into the nombre of them that shalbe saued, O Jesu the helthe of them that beleue in the, haue mercye vpon me, O Jesu the swete forgyuenesse of all my synnes, O Jesu the sonne of the pure virgyne Mary, endue me with thy grace, wyledome, charite, chastite, and humilite, yee and in all myne aduersyties stedfast pacience: so that I may perfectly loue the, and in the to reioyce and haue myne only delyte in the worlde without ende. So be it.

¶ The antheme.

O Glorious kynge whiche amongest thy sayntes art laudable and neuertheless ineffable thou arte in vs lorde, and thy holy name hath ben called vppon by vs therfore do not forsake vs Lorde God, and in the day of iudgement vouchsafe to bestowe vs amonge thy sayntes and electe, o blessed kynge.

¶ A prayer vnto Christe.

O Maker of heauen and earth, kynge of kynges and Lorde

of Lordes which of nothynge dyd best make me to thyne ymage and lykeneſſe, and dyddeſt redeme me with thyne owne bloude, whome I a ſynner am not worthy to name, neyther to call vpon: humbly I deſyre the, and meekely praye the that gently thou beholde me thy wycked ſeruaunt, and haue mercy on me whiche haddeſt mercy on the wom̃ of Canane, & Mary Magdalene, whiche dyddeſt forgeue the publicane, and the theefe that hanged on the croſſe, vnto the I confeſſe, oh moſt holy father my ſynnes, whiche yf I wolde, I can not hyde fro the. Haue mercy on me Chriſte, for I wretche haue ſore offended the, in pryde, in couetouſneſſe, in glotony, in lechery, in vayn glory, in hatred, in enuy, in adulterey, in theefte, in lyenge, in backbytynge, in ſporynge, in diſſolute & wanton laughynge, in ydle wordes in hearynge, in tayſtynge, in touchynge, in thynkyng, in ſpeakyng, in worckynge, and in all wayes, in the whiche I frayle man and moſt wretched ſynner, myght ſynne, my faulte, my moſt grenous defaultes Therfore I moſt humbly praye and beſeeche thy gentelneſſe, which for my helthe deſcended from heauen, whiche dyd holde vp Dauid that he ſhulde not fall into ſynne. Haue mercy on vs (oh Chriſt) whi the dyddeſt forgeue Peter that dyd forſake the. Thou arte my

creatour, my helper, my maker, & my redemer: my gouernour, & my father, my lorde, my god, my kyng, thou arte my hope, my truste, my gouernynge, my helpe, my comfort my strengthe, my defence, my redempcyon, my lyfe, my heithe, my resurrection, thou art my stedfastnesse, my refuge or succoure, my lyght, my desyre and my helpe. I most humbly and hartely desyre & praye the, helpe me, defende me, & make me stronge, and comforte me make me stedfast, make me mery. gyue me lyghte, and visite me, reuiue me agayne whiche am deade, for I am thy makynge and thy worke. Oh lorde despyse me not, I am thy seruaunt, thy bond man, although euyll, although vnworthy and a synner. But what soeuer I am, whether I be good or bad, I am euer thyne, therfore to who shall I flye, excepte I flye vnto the? yf thou caste me of, who shall or wyl receaue me? yf thou dispyse and turne thy face frome me, who shall loke vpon me? and recognise and knowledge me, (although vnworthy) commynge to the, for all though I be vile and vnclene, thou canst make me clene: yf I be syeke thou canste heale me: yf I be dead and burped, thou canst reuyue me, for thy mercy is muche more then my iniquyte, thou canste forgeue me more than I can offende. Therfore (oh Lorde) do not consyder,

noz haue respecte to the nombze of my synnes, but accozdynge to the greatnesse of thy mercye forgeue me, and haue mercy on me mooste wzetched synner. Saye vnto my soule: I am thy helthe, which saydest: I wyll not the death of a synner, but rather that he lyue, and be conuerted. Turne me (oh lozde) to the, and be not angry with me, I praye the mooste meke father, and for thy great mercy I mooste humbly beseche the that thou bzynge me to the bysse that neuer shall ceasse. So be it.

The .xv. prayers called the .xv. Does.

The .xv. prayers folowyng called commun'y the .xv. Does are set forth in dyuerse latin primers with goodly paynted prefaces promysyng to the sayers therof many thynges bothe foolysshe and false, as the delyueraunce of .xv. soules out of purgatozy, with other lyke vanities: yet are the prayers selfe eyght good and vertuous, yf they be sayd without any suche superstitious trust or blynde confidence. And for as much as these prayers are a goodly and godly medytacyō of Christes passion, we haue not thought it neyther to vs greuous neyther to this prymer superfluous to set them in this place.

The fyrste prayer.



Jesu endelle swetnesse to all that loue the, a ioye passynge and exceadyng all gladnesse and delyte. Thou sauyour and louer of all repentaunt synners, that lykest to dwell (as thou saydest thy selfe) with the chyldren of men: for that was the cause why thou wast incarnate & made man in the ende of the worlde Haue mynde blessed Jesu of al the bitter sorowes that thou suffredest in thy manhoode, drawynge nygh to thy moost wholsome passion, the whiche passyon was ordeyned to be in thy diuine harte, by counsayl of the holy trinite, for the raunson of all mankynde. Haue mynde blessed Jesu of all the great dredes, angysshes, and sorowes, that thou suffredest in thy tender flesshe, before thy passyon on the crosse, whē thou wast betrayde of thy disceple Judas to the Jewes, whiche of singular affeccion that thou haddest to them shuld haue bene thyne especyall people, after tyme that thou haddest made thy prayer vpō the mount of olyuete, and swettest there bothe blood and water. Also haue mynde of the great anguysh that thou wast in, when thou wast takē of the false Jewes, & by false witnesse accused. And at Jerusalē in tyme of Easter, in the florishyng

youthe of thy body, without trespalle receauedest thou thy iudgement of death vpon the crolle vntuftly, where alfo thou wall diſpoyled of thyne owne clothes, blyndfolded, buffeted, bounde to a pyllar, and ſcourged, and with thornes crowned, & with a rede ſmytten on the heade, and with innumerable paynes thy body was all to bruſed and torne. For mynde of this bleſſed paſſyon I beſeche the benyng Jeſu graunte me afore my death very contrycyon, true confeſſyon, and amendement of my lyfe, and of all my ſynnes remyſſyon. So be it.

Our father which. &c.

The. ii. prayer.

O Bleſſed Jeſu maker of all the worlde, that of man may not be meaſured, whiche cloſeſt in thy hand al the earth. Haue mynde of thy bytter ſorowe, fyrſte when the Jewes faſtened thy bleſſed hãdes to the croſſe with blunt nayles And to encreaſe more thy paynes, they added ſorowe vpon ſorowe to thy bytter woundes, whan they perced thy tẽder fete, bycauſe thou wouldeſt not accorde to theyr wyll. And ſo cruelly they drewe thy bleſſed body in length and bredth, to the meaſure of the the croſſe, that all the ioyntes of thy lymmes were bothe louſed & broken. For mynde of thy bleſſed paſſyon, I beſeche the benynge Jeſu, gene me grace

to kepe with me bothe thy loue, and thy dzede. So be it.
Our father whiche arte. &c.

¶ The thyrde prayer.

O Jesu heauenly phisicion, haue mynde of thy langour, & blewnesse of thy woundes and sozowe, that thou suffred in the hygh pasible of thy crosse, whan thou wast lyfte vp from the earth, that thou waste all to tozne in all thy lymmes, wherof ther was no lymme abydynge in his ryght ioynte, so that no sozowe was lyke to thyne, bycause that frome the soules of thy fete, to the toppe of thy heade, was no whole place: and yet forgettynge in maner all those greuous paynes, thou prayedest deuoutly, and charytably to thy father for thyne enemyes, sayenge: Father forgyue it them, for they wote not what they do. For thy charytable mercy that thou shewedeste to thyne enemyes, and for mynde of those bytter paynes, graunte me that this mynde of thy bytter passyon be to me plenary remyssyon and forgeuenesse of all my synnes. So be it.
Our father whiche arte in. &c.

¶ The. iiii. prayer.

O Jesu very fredome of angels, the paradyse of all goosely pleasures. Haue mynde of the dzede and haynous fearfulnesse,

that thou suffredest whan al thyne enemyes, lyke vnto mooste woode lyons compassed the about, smytynge the, and spytynge on the, scratchynge the, and with many other greuous paynes tormentyng the: For mynde of all these dispytfull wordes, cruell beatynges, and sharpe tormentes, and all the cruel paynes whiche thyne enemyes put the to. I beseche the (blessed Jesu) delyuer me from all myne enmyes bodyly and goostly, and gyue me grace to haue the defence and protection of helthe euerlastynge, agaynste them, vnder the shadowe of thy wynges. So be it.

Our father whiche arte. &c.

¶ The.v. prayer.

O Jesu myrrour of the dyuine clerenesse haue mynde of that drede and heuynesse, whiche thou haddest, when thou hangedest naked and miserable on the crosse, & all thy frendes and acquayntaūce stode agaynst the, and foundest cōforte of none but onely thy mooste louynge mother faythfully standyng by the with great bytternesse of harte, whome thou dyddest betake to thy welbeloued dyscyple, sayenge: Lo woman thy sonne, and lykewyse to the disciple: Lo thy mother. I beseche the blessed Jesu, by the swearde of sorowe that then pearsed hyr harte, to haue compassyon on me in all my troubles and afflyccyons bodylye and goostlye,

and ȳyue me comfoꝛte in all tyme of tribulacyon. So be it.
Our father which arte. &c.

¶ The. vi. prayer.

O Jesu, kynge moste woꝛthy to be loued, and frende moost to be delyꝛed, Haue mynde of the soꝛowe that thou haddest when thou beheldest in the myꝛroure of thy moost clere maiestye, the pꝛedestynacio of all thy chosen soules, that shulde be saued by the merytes of thy passyon, foꝛ mynde of the depnesse of thy greate mercy, whiche thou haddest vpon vs lost & desperate synners, and namely foꝛ the great mercy that thou shewedest to the theefe that honge on the crosse, sayenge: This daye thou shalte be with me in paradyse: I pꝛaye the (benygne Jesu) to shewe thy mercy on me in the houre of my death. So be it.
Our father whiche arte. &c.

¶ The. vii. prayer.

O Jesu welle of endelesse pytie that saydest on the crosse of thy passyon by inwarde affection of loue (I thyꝛste.) that is to saye, the helthe of mās soule: foꝛ mynde of this blessed desyꝛe I beseche the benygne Jesu kyndle our desyꝛe to euery good and perfyte woꝛke: the thyꝛste of concupiscence and burnyng of all woꝛldly loue in vs vtterly coole & extinguyshe. So be it
Our father whiche arte. &c.

¶ The. viii. prayer.

O Jesu swetnesse of hartes and goostly pleasure of soules, I beseche the for the bytternesse of the aysell and gall, that thou tastedest and suffredest for vs at the houre of thy deathe, graunte that we may worthely receaue thy most blessed bodye and bloude, the whiche the was betrayed and shed for the remedye of our synnes, and comforte of our soules. So be it.
Our father whiche arte. &c.

¶ The ix prayer.

O Jesu royall strength, & goostly ioye: haue mynde of the anguyshes and greate sorowes, that thou suffredest, whan thou cryedest to thy father with a myghty voyce for the bytternesse of thy deathe, and also for the scourgynge of the Jewes, sayenge this: O my God, O my God, why hast thou forsake me? By this paynefull anguyshe forsake not vs in the anguyshes of our death, our blessed god. So be it
Our father whiche arte in. &c.

¶ The x. prayer

O Jesu begynnynge, and ende, waye, lyfe, and vertue in euery meane, heaue mynde that fro the toppe of thy heade vnto the soles of thy fete thou suffredest for vs, to be drowned in the water of thy paynefull passyon. For mynde of this greate payne, and namely for the depnesse and wydenesse of thy woundes, I beseche the blessed Jesu, teache me the large pre-

repte and commaundementes of
loue, whiche ame dzowned all in
foule fynne. So be it.
Our father whiche arte in. &c.

The. xi prayer.

O Jesu depneſſe of endleſſe mer
cy, I beſeche the for the dep-
neſſe of thy woundes, that wente
through thy tender fleſhe, and thy
vaynes, that thou vouchſafe to
dzawe me out beynge dzouned in
the depneſſe of ſynne. And hyde me
euer after in the holes of thy wõ-
des, from the face of thy wzath, vn
to the tyme lozde that thy dzedfull
fury be paſſed. So be it.
Our father whiche arte. &c.

The. xii prayer.

O Jesu myzrour of truth, token
of vnite, and ſure bonde of
charite. Haue mynde of thyne in-
numerable paynes and woundes
which from the toppe of thy heade
to the ſole of thy foote, thou waſte
wounded, and of the wycked Je-
wes thou waſte all to tozne and
rente. And all thy body made reede
with thy mooſt holy bloude, the
whiche greate ſozowe (bleſſed Je-
ſu) in thy clene vzgyns body thou
ſuffredeſt. What myghteſt thou do
more for vs then thou dyddeſte:
Wherfore (benygne Jesu) I praye
the hartely to wzyte all thy woun-
des in my harte, with thy mooſt
precyous bloude, that I maye both
reade in them thy dzede & thy loue:
and that I may ſtyl cõtinue in pray

lynge, and thankynge the to my lyues ende. So be it.
Our father whiche arte in. &c.

¶ The. xiii. prayer.

O Jesu mooste myghty Lyon, kynge immortall and mooste victorious. Haue mynde of the sorowe that thou suffredest when all the powers of thy harte and body fayled the vtterly: and then thou enclynynge thyne heade, saydeste thus: It is all done: For mynde of that anguyshe and sorowe, haue mercy on me, whā my soule in the laste consūmacyon and departyng of my breth shalbe anguyshed and troubled. So be it.
Our father whiche arte in. &c.

¶ The. xiiii. prayer.

O Jesu the only begotten sonne of almyghty God the father, the bryghtnesse and figure of his godly substaunce: Haue mynde of that entyer cōmendacion, in which thou dyddest cōmende thy spyrete into the handes of thy father, and with a lowne body, & broken harte shewynge to vs for our ransom, the bowels of thy mercy for the redemynge of vs dyddest gyue vp the breth: For mynde of that precyous death, I beseche the (kyng of kynges) comforte me to withstande the fende, the worlde, and my flesshe, that I maye be deade to the worlde and lyuynge goostly towarde the. And in the laste houre of my departynge fro the worlde, receaue

my soule commynge to the, whyche in this lyfe is an outlawe & a pylgryme. So be it.

Our father whiche arte &c.

The .xv. prayer.

O Jesu very true and plenteous vyne, haue mynde of the moste exceadynge and abundaunt effusio of blonde that thou sheddest most plenteously, as yf it had ben crusshed out of a rype cluster of grapes when thou vpon the crosse dyddest treade the presse alone gauest vs drynke both blonde and water out of thy syde, beynge perced with a knyghtes spere, so that in all thy body was not left a drop of blond nor of water: then at the laste lyke a bundell of myrre thou wast hanged on the crosse on hyghe, where thy tender flesche waxed wanne, the socoure of thy bowels was dryed vp. For mynde of this thy moost bytter passyon (swete Jesu) wounde my harte, that the water of repentaunce, and teares of loue, maye be my foode bothnight and day. And (good Jesu) turne me whole to the that my harte may be euer to the a dwellynge place, and that my lyuynge may be euer pleasaunt and acceptable, and that the ende of my lyfe maye be so commendable, that I may perpetually praysle the with all thy sayntes in blysse. So be it.

Our father which arte in, &c.

I beleue in God the father, &c.

Here after folowe the seuen penitentiall Psalmes.

Why that these.vii. psalmes folowyng are called penitentiall, and be chefely noted aboue other, the comm̃un opiniõ & mynde of many writers is and hath ben, that the kyng & prophete Dauyd cõpunct or stryken with harty repentaunce of his greuous adulterye cõmytted with Berlabe, & the detestable murther of Urye hys husbande, beyng his knyght and seruaunt (after he was admonyshed by Nathan the prophete of God) thulde make the specyally to declare his inwarde sorowe, and depe contricion, that he tokę for the same. But whether it were done vpon that intencion or not, that I referre to the iudgement of other. Yet this is very certayne, that they maye well and of good congruence be called penitentiall, for bycause that penaunce in them is so dyligently, so often, and manyfoldly treated, repeted, and cõmended as in the selfe psalmes is easely to be perceaued.

The antheme. Remembre not.

The.vi.psal. Dñe ne in furore.

LOrde rebuke me not in thy furye, neyther chastē thou me in thyne angre. Haue mercye on me lorde, for I am sycke: heale me lorde for my bones are vexed.

And my soule is very sore troubled, but how longe Lorde

Turne the lorde and delyuer my soule, saue me for thy mercy.

For there is none in death that haue mynde of the, and in hell who wyll knowlege the?

I haue laboured in my sorow, I shall euery nyght wash my bedde, with teares shall I wete the place where I lye.

Myne eye is troubled with woodnesse, I haue waxed olde amonge all myne enemyes.

Anoyde frō me all ye that worke wyckednesse, for the lord hath herd the noyse of my weppynge.

The lorde hath herde my prayer, the Lorde hath herde my peticyon.

Let all myne enemyes be ashamed and confounded, let them be ashamed and confounded very quyckly.

Glory be to the father, and to. &c.

As it was in the begynnynge. &c.

¶ The. xxxi. psal. Beati quorum.

Blessed are they whose iniquities are forgyuen, and whose synnes be couered.

Blessed is the man to whome god shall not imputte synne, neyther in his spyrete is deceate.

For I haue holden me styll, my bones haue waxed olde, whyles I cryed all the daye.

For daye and nyght haue thyne handes ben imbourdened vpon me, I was turned in my trouble, whyllesse my backe bone was stryken.

I haue made my faute knowē vn-

to the, and haue not hyd myne vn-
ryghteousnesse.
I haue sayde: I shall confesse my
vnryghteousnesse agaynst my self
to the lorde, and thou hast remyt-
ted the wyckednesse of my synne.
For that, shall euery holy person
praye vnto the, in tyme conuenient
Neuertheless in the greate flode
of many waters, they shall not ap-
proche vnto hym.
Thou arte my refuge frome tribu-
lacyon that hath enclosed me, my
ioye delyuer me from them that cõ
passe me.
I shall geue the vnderstandynge,
and shall instructe the in the ways
that thou shalte go, I shall fasten
myne eyes vpon the.
Be ye not made as the horse, and
the mule, in whom is no vnderstã-
dynge.
Bynde the mouthes of them in
snaffles and brydles, that wyll not
drawe vnto the.
Many are the plages of a synner,
but hym that trusteth in the lorde,
he shall compasse with mercy.
Be glad in the lorde, and reioyce
ye ryghteous, and reioyce all that
be vpryght in harte.
Glory be to the father, and to. &c.
As it was in the begynnynge. &c.
¶ The xxxvii. psal. Dñe ne in fu-
Lorde reproue me not in thy
fury, neyther in thyne angre
correcte thou me.
For thyne arowes are fastened in

me,and vpon me, haſt thou enforced thy handes

There is no helthe in my flesthe, in regarde of thy wrath is there no reste in my bones, because of my synnes.

For myne iniquities are ouerpaſſed myne heade, & are layde vpon me as a heuy burden.

My woũdes are putryfyed & feste red by reason of my foolyshnesse.

I am made wretched and croked vnto the ende, all the daye dyd I go sorowfully.

For my loynesare ful of illusions and ther is no helth in my flesthe.

I am sore afflicted and broughte lowe, I dyd rore out for the sorow of myne harte.

Lorde before the is all my desyre, and my mournynge is not hydden from the.

Myne harte is troubled, my strengthe hath lefte me and the syghte of myne eyes,and the very same is not with me.

My frendes and my neyghbours drewe togyther, & stode against me

And they that were nexte me stode farre of, and they that layde wayte for my lyfe, set vpon me.

And they that soughte for me, spake euell vnto me, vanities and deceptes they ymagened all day.

But I as one beynge deafe, dyd not heare, and as one that were domme,not openynge my mouth.

And I was made as a man not

hearynge, and hauynge counter-
checkes in his mouth.

For in the lorde haue I trusted,
thou wylt heare me my lorde god.

For I haue sayde, leste any tyme
myne enmyes tryumphe vpon me,
& whyleſt my fete slyde they spake
great thynges agaynſt me.

For I am ꝓpared vnto the whip
pes, and my doloure is alwayes in
my syghte.

For I cõfesse myne vngodlynesse
& shall take thought for my synne.

But myne enemyes lyue, and are
made strong ouer me, and they are
multiplyed, whiche hated me vn-
iustlye.

They that requyte euyll for good,
detracted me, because I folowed
goodnesse.

Forsake me not (o lorde my god)
neyther departe thou fro me.

Intende towarde my helpe, o lord
god of my helthe.

Glory be to the father, and to. &c.

As it was in the begynnyng. &c.

The.l. psalme. Miserere mei.

Haue mercy vpon me (oh god)
accordyng to thy great mercy
And accordyng to the multitude
of thy compassyons, wype away
myne iniquytie.

Washe me more from myne ini-
quitie, & clense me from my synne.

For I knowlege myne iniquite,
and my synne is euer before myne
eyes.

Agaynſt the only haue I synned,

and haue done euell in thy syghte, that thou mayest be iustified in thy wordes, and vanquisshe when thou arte iudged.

Lo I was begotten in wyckednesse, and my mother conceyued me in synne.

Lo thou hast loued trouth, the vnknowen and secrete thynges of thy wysedome, hast thou vttered vnto me.

Sprinkle me lord with yssope, and so shal I be clene: thou shalt washe me, and then shall I be whyther then snowe.

Vnto my hearing shalt thou gene ioye, and gladnesse, and my weake ned bones shall be refreshed.

Turne thy face fro my synnes, & wype awaye all my wyckednesse.

A pure harte create in me (oh lorde) and an vpryght spyrite make anewe within me.

Cast me not away from thy face, and thy holy spyrite take not fro me.

Restore vnto me the gladnesse of thy saluacyon, and strengthen me with a principall harte.

I wyll instructe the wycked that they maye knowe thy wayes, and the vngodly shalbe conuerted vnto the.

Deliuer me frome blouded (Oh lorde) the God of my helthe, and my tunge shall exalte thy righteousnesse.

Lord open thou my lyppes, & my mouth shal shewe forth thy prayse.

For yf thou haddest delyted sacrifyces, I had surely geuen it, but thou delytest not in burnte sacrifyces.

A sacrifyce to God, is a lowly spyryte, a contryte and an humble harte thou shalt not despise (o god)

Deale gently of thy fauourable benyuolence with Syon, that the walles of Jerusalem may be buylt agayne.

Then shalt thou accepte the sacrifyce of ryghteousnesse, oblacyon, & burnteofferynges, then shall they laye calues vpon thyne aulter.

Glory be to the father, and to. &c.

As it was in the begynnynge. &c.

The. xl. psal. Dñe exaudi oco.

Hyde heare my prayer, & let my clamour come vnto the.

Turne not thy face fro me when so euer I am troubled, and bowe thyne eare vnto me.

In what so euer daye that I call on the, heare me quyckely.

For my dayes haue vanyshed as smoke, and my bones waxed dyre as a fyre bronde.

I am stryken, and my harte wythered lyke haye, bycause I forgat to eate my breade.

With the noyse of my mournyng my bone hath clouen to the flesshe.

I am made lyke vnto a Pellicane of the wyldernesse, and am made lyke a nyghtrauen in a house.

I haue waked and am made lyke a sparowe, solytary in the roofe of

an houſe.

All day dyd myne enemyes rayle vpon me, and they that prayſed me conſpyred agaynſte me.

For I dyd eate aſhes as breade, and myngled my drynke with weepynge.

In regarde of thy wrathe and indignacyon, for thou takyng me vp dyddeſt caſt me agaynſt the grou̅d.

My dayes haue faded as a ſhadowe, and I haue wythered lyke haye.

O thou lorde abydeſt for euer, and thy memoryall is from one generacyon to another.

O thou Lorde ariſynge ſhalte haue mercy on Sion, for it is tyme to haue mercy on it, for the tyme cōmeth

For the ſtones thereof haue pleaſed thy ſeruaūtes, & they ſhal haue ruth on the grounde thereof.

And the people ſhall feare thy name O Lorde, and all the kynges of the earth thy glory.

For the Lorde hath buylded Sio̅, and ſhall be ſene in hys glory.

He hath regarded the ſpech of the humble, and hath not deſpiſed thyr prayer.

Yet theſe be wrytte̅ in another generacio̅, and the people that ſhalbe created ſhall prayſe the Lorde.

For he hath loked downe fro̅ his holy temple, the Lorde hathe loked downe from heaue̅ vnto the earth.

For to heare the waylynge of the̅ that be fettered, for to lowſe the

ſonnes of them that were ſlayne,
that they ſhulde in Syon declare
the name of the Lord, & his prayſe
in Jeruſalem.

In aſſemblyng of people together
and kynges for to ſerue the lorde.

I anſwered hym in the waye of
his vertue, ſhew vnto me the ſhor
neſſe of my dayes.

Call me not backe in the myddes
of my dayes, in to the euerlaſtyn:
ges of thy yeare.

From the begynnynge thou lorde
haſt layde the foundacyon of the
earth, and the worckes of thyne hã:
des are the heauens.

They ſhall peryſhe, but thou abyd:
deſt, and all ſhall waxe olde as a
garment.

And as a couerynge thou ſhalte
chaunge them, & they ſhal be chaũ:
ged, but thou arte one, & the ſame
and thy yeares ſhall neuer peryſhe.

The ſonnes of thy ſeruaũtes ſhall
dwell togyther, & theyr ſedes ſhall
be directed for euer.

Glory be to the father, and to.
As it was in the begynnynge.

The .xxix. pſal. De profundis

Out of the deepe places haue I
called vnto the (o lorde) lorde
heare my voyce.

Let thyne eares be intentyue to
the voyce of my prayer.

If thou (lorde) wylt loke ſo ſtraytly vpon ſynners, O lorde who ſhal abyde it?

But there is mercy with the, and

B

because of thy lawe haue I abyde the, O lorde.

My soule hath abyde in his worde, my soule hath trusted in the lorde.

From the morninge watche vnto nyghte, let Israell truste in the lorde.

For with the lorde there is mercy, & his redempcion is plenteous.

And he shall redeme Israell from all the iniquities of it.

Glory be to the father, and to. &c.

As it was in the begynninge. &c.

¶ The .C. xiii. Psalme. Dñe exaudi.

LOrde heare my prayer, with thyne eares perceaue my desyre for thy truthes sake, heare me for thy ryghteousnesse.

And entre not into iudgemente with thy seruaunt: for euery person lyuynge shall not be iustifyed in thy syghte.

For the enemy hath persued my soule, for he hath brought lowe my lyfe in the earth.

He hath set me in darkenesse as the deade men of the worlde, and my spirite was vexed, my harte was troubled within me.

I haue bē myndfull of olde dayes I haue studyed vpon all thy workes, and in the dedes of thy handes I mused.

I haue stretched forth my handes vnto the, my soule vnto the as earth without water.

Hastely heare me (O lorde) my spirite hath fayled me.

Turne not thy face fro me, lest I be lyke to men descendynge into a pytte.

Cause thy mercye to be herde of me betymes, for in the haue I trusted.

Shewe me the way where I may walke, for vnto the haue I left vp my mynde.

Delyuer me fro myne ennemyes lorde, vnto the haue I fled, teache me to do thy wyll, for thou arte my god.

Thy good spyrete shall conduce me into the lande of ryghtfulnesse, for thy names sake lorde thou shalte reuyue me through thyne equyte.

Thou shalt bringe my soule from trouble, and through thy mercy destroye all myne ennmyes.

And thou shalte destroye all that moleste my soule, for I am thy seruaunt.

Glory be to the father, and to. &c.

As it was in the begynnyng. &c.

The antheme. Remembre not (o lorde) the faultes eyther of vs or of oure parentes, neyther take thou vengeaunce on our synnes. Spare (O lorde) spare thy people whiche thou haste redemed with thy precyous bloude. Be neuer more angry with vs.

There after foloweth the .xv. psalmes.

The. C.xii. psal. Ad dñm cũ trib.

I Cryed vnto the Lorde, when I was in trouble, and he herde me.

O lorde deliuer my soule from lyenge lyppes, and from a deceytfull tunge.

What may be geuen the, or what maye be layde agaynste the, thou deceytfull tunge?

The sharpe arowes of the myghty, with whote sparkelynge coles.

Wo is me for my restynge place is prolonged, I haue dwelled with the inhabiters of Cedar, my soule was longe in exile.

I was peaceable with them that hated peace, when I spake vnto them, they assaulted me causelesse.

Glory be to the father, and to. &c.

As it was in the begynnynge. &c.

The. C.xx. psal. Leuaui oculos.

I Lyfte vp myne eyes into the hylles, frome whence shall helpe come vnto me?

My helpe cometh from the lorde, that made heauen and earth.

He shall not suffre thy foote to slyppe, neyther shall he that kepeth the, fall into a slomber.

No he shal neyther fall a slepe nor slombre, whiche kepeth Israell.

The lorde kepeth the, the lorde is thy defence, more then the ryghte hande.

The Sonne shal not burne the by the daye, nor the Moone by nyght

The lorde kepeth the frō all euell

the lorde kepeth euen thy soule.
The lorde kepe thy goynge in and out, from this tyme forth and euermore.
Glory be to the father, and to. &c.
As it was in the begynnynge. &c.

The.C.xxi.psal. Letatus sum.

I Reioyced in those thynges that were sayde vnto me, we shall go into the lordes house.
Our fete were standynge in thy gates Jerusalem.
Jerusalem which is buylded lyke a cytie, whose partieypaciō is with in it selfe.
For there ascended the trybes, euen the trybes of the lorde, the testymony of Israell to acknowlege the lordes name.
For there sate the sytters in iudgement, euen the seate of the house of Dauyd.
Praye ye for the peace of Jerusalem, and abūdaūce is to them that loue the.
Let peace me made through thy vertue and plenteousnesse in thy houses.
For my brothers and kynreddes sakes, I prayed peace for the.
For the house of our lorde god I sekaught good thynges for the.
Glory be to the father, and to. &c.
As it was in the begynnynge. &c.

The.C.xxii.psal. Ad te leuaui oculos.

Vnto the haue I lyfte vp myne eyes, whiche inhabitest the heauen.

Euen lyke as the eyes of seruantes wayte at the handes of theyr maysters:

As the eyes of an handmayde be at the handes of hyr maystresse, euen so be our eyes vpon the lorde our god, vntyll he haue mercy on vs.

Haue mercy on vs O lorde, haue mercy on vs, for we are fulfylled with much vylynesse.

For our soule is fylled very much wyth scorne of the ryche, and dispysed of the proude.

Glory be to the father, and to the sonne.

As it was in the begynnynge.

The .cxxiij. Psal. Nisi quia.

Except the Lorde had ben amonge vs (let Israell nowe speake) except the lorde had bene amonge vs.

When men rose agaynste vs peraduenture they myghte haue swalowed vs vp quycke.

When theyr fury was greate agaynste vs, peraduenture the water myghte haue couered vs vp.

Our soule hath passed ouer a ryuer, our soule peraduenture myghte haue passed ouer a water intollerable.

Blessed be the Lorde, whiche hath not suffered vs to be caught with theyr tethe.

Our soule hathe bene delyuered euen as a sparowe fromte the foulers snare.

The snare is worne out, and we are delyuered.

Our helpe conſyſteth in the name of the lorde, whiche made heauen and earth.

Glory be to the father, and to.&c.

As it was in the begynnynge.&c.

The.C.xxiiii.psal. Qui cōfidūt.

They that truſte in the lorde, as a mountayne of Syō, he ſhall neuermore be moued, whiche inhabiteth Jeruſalem.

Mountaynes are in the cyrcuite of it, and the lorde is in the cyrcuite of his people, from this tyme forth and euermore.

For the lorde ſhall not leaue the rodde of ſynners vpon the lot of the iuſte, leſt the iuſt ſhulde extende theyr handes vnto ſynne.

Do well (o Lorde) to the good & vpryght in harte.

But thoſe that ſwarue the Lorde ſhall bringe into bondes with the that worke wickednesse, peace be vpon Iſrael.

Glory be to the father, and to.&c.

As it was in the begynnynge.&c.

The.C.xxv.psal. In cōuertendo.

When the Lorde turneth a gayne the captiuite of Syon then ſhall we be lyke vnto them that dreame.

Then our mouth is fylled with laughter, and our tunge with ioye.

Then ſhal it be ſayde amonge the heathen: the lorde hath done great thynges for them.

Yee the Lorde hath done greate thynges for vs already, where-

we reioyce.

Turne our captiuite (o Lorde) as the ryuer in the South.

They that sowe in teares, shall reape in ioye.

They that went forth weepynge & sowed theyr sede shall come with ioye and brynge theyr sheues with them.

Glory be to the father, and to. &c.

As it was in the begynnynge, &c.

The.L.xxvi.Psalm. Nisi dns.

Except the Lorde buylde the house, theyr laboure is but vayne that buylde it.

Except the Lorde kepe the cytie, the watchmā waketh but in vayne

It is but losse labour that ye ryse vp early, aryse after your syttynge ye that eate the breade of sorowfulnesse.

When he hath gyuen slepe to his welbeloued, lo the herytage of the lordes chyldren, the rewarde of the frute of the wombe.

Lyke as the arowes in the hand of the gyaunt, euen so are the chyldren of smyters.

Happy is the man that hath his desyre full of them, he shall not be ashamed when he shal speake with his enmyes in the gate.

Glory be to the father, and to. &c.

As it was in the begynnynge. &c.

The. C.xxvii. psal. Beati omnes

Blessed are they that feare the Lorde, and walke in his wayes.

For thou ſhalte eate the labours of thyne owne handes, o happy art thou, and it ſhall go well with the.

Thy wyfe ſhall be as a fruyteful vyne vpon the walles of thy house.

Thy chyldrē lyke the Olyue braū ches rounde about thy table.

Lo thus ſhall the man be bleſſed that feareth the lorde.

The lorde bleſſe the out of Syō, that thou mayeſt ſe Jeruſalem in proſperite all thy lyfe longe.

Yee thou mayeſt ſe thy chyldrens chyldren, and peace vpon Iſrael.

Glory be to the father, and to.

As it was in the begynnyng.

The. C.xxviij. pſal. Sepe expug.

Many a time haue they fought agaynſte me, fro my youth vp may Iſrael now ſaye.

Yee many a time haue they fought agaynſte me fro my youth vp, but they haue not ouercōme me.

The vngodly buylded vpon my backe, & prolonged theyr iniquite.

But the ryghteous lorde hath hewen the neckes of the vngodly in peces.

Let them be cōfounded and turned backewarde as many as haue euyll will at Syon.

Let them be euen as the haye vpon the houſe toppes, whiche wyddereth before it be plucked vp.

Wherof the mower wyll not fyll his hande, nether he that byndeth vp the sheues his boſome.

So that they whiche go by, ſaye

not so much as: the lorde prospet you, we wysshe you good lucke in the name of the lorde.

Glory be to the father, and to. &c.
As it was in the begynnynge. &c.

¶ The. C.xxix. psalm. De profundis.

Out of the depe called I vnto the Lorde (O lorde) heare my voyce.

O let thyne eares consyder well the voyce of my complaynte.

If thou (Lorde) wylt be extreme to marke our iniquities (o Lord) who maye abyde it?

But ther is mercy with the, and because of thy lawe haue I abyde the (o lorde.)

My soule hathe abyden in his worde, my soule hathe trusted in the lorde.

From the mornynge watche vntyll nyght, let Israell truste in the lorde.

For with the Lorde there is mercy, and his redempcyon is plenteous.

And he shall redeme Israell from all his synnes.

Glory be to the father, and to. &c.
As it was in the begynnynge. &c.

¶ The. C.xxx. psalm. Domine non.

Lorde I am not hye mynded, I haue no proude lokes.

I do not exercyse my selfe in great matters, whiche are to hye for me.

If I dyd not thynke mekely, but dyd exalte my soule.

As a wenelyng is frō his mother

so is the retribucyon of my soule.
Let Israel truste in the lorde, fro
this tyme forth for euermore.
Glorye be to the father, and to.
As it was in the begynnynge.
Ode. Cxxxi. psal. Memēto dñe.
Lorde remember Dauid and
all his troubles.
Howe he sware vnto the Lorde,
and vowed a vowe vnto the myghty one of Jacob.
I wyll not come within the tabernacle of my house, nor clymme into
my bedde.
I wyll not suffre myne eyes to
slepe, nor myne eye lyddes to slōber
Vntyl I fynde out a place for the
Lorde, an habitacyon for the God
of Jacob.
Lo we herde the same at Ephrata, & founde it in the woody feldes.
We wyll go into his tabernacle,
& fall downe before his footestole.
Aryse (O lorde) into thy restynge
place, thou and the Arke of thy
strength.
Let thy prestes be clothed with
ryghteousnesse, and let thy sayntes
reioyce.
For thy seruaunt Dauids sake
turne not awaye the presence of
thyne anoynted.
The lorde hath made a faythfull
oth vnto Dauyd, and he shall not
shrynke from it, of the fruyt of thy
body shall I set vpon thy seate.
If thy chyldren wyll kepe my cou-
enaunt, and my testymony that I

shall learne them.
Theyr chyldren also shal syt vpon thy seate for euermore.
For the lorde hath chosen Syon to be an habytacyon, for hymselfe hath he chosen her.
This shalbe my reste, here will I dwell, for I haue a delyte therin.
I will bleste hyr wedowes with encrease, & will satysfye hyr poore with breade.
I will decke hyr prestes with health, and hyr sayntes shal reioyce and be glad.
There shall I make the horne of Dauid to florysshe, I haue ordeyned a lanterne for myne anoynted.
As for his enemyes I shall clothe them with shame, but vpon hymselfe shall his owne florysshe.
Glory be to the father, and to. &c.
As it was in the begynnynge. &c.

The. C.xxxiii. psal. Ecce quã bo.

BEholde howe good and ioyfull a thyng it is brethren to dwell together in vnite.
It is lyke the precyous oyntment vpon the heade, that ranne downe vpon the beerde, euen vnto Aarõs beerde.
And wente downe to the skyrtes of his clothynge.
Lyke the dewe of Hermõ, which fell vpon the hyll of Syon.
For there the lorde promysed his blessynge, & lyfe for euermore.
Glory be to the father, and to. &c.
As it was in the begynnyng. &c.

¶ The.C.xxxiii.psal Cece nūc be.

Beholde, o prayse the lorde all ye seruauntes of the lorde. Ye that stande in the house of the lorde, in the house of our God. Lyfte vp youre handes in the tyght to the sanctuary, and prayse the lorde.

The lorde whiche made heauen & earth, bielle the out of Syon.

Glory be to the father, and to. &c.

As it was in the begynnynge. &c.

¶ The anthem. Remember not (o lorde) the sautes eyther of vs or of our parentes, neyther take thou vengeaunce on our synnes: spare (o lorde) spare thy people whiche thou hast redemed with thy precyouse bloude, be neuermore angry with vs, but mercyfully heare vs crynge vnto the. And graunt also all the saites vtterly to pray for vs and vouchsafe mercyfully to heare vs by Christ our lorde. So be it.

¶ The lignification of this worde (Letany.)

¶ Wamertus bysshop of Vienne what tyme that a terrible earthquake fell in his prouince. Leo the fyrste then beyng byshyp of Rome caused the people to assemble and to go togyther in a longe araye, prayenge and callynge vpon God, whiche thynge nowe we call procession, bycause we vse in the same to procede or go forth. Hereof it came that whē any grieuous plage was, eyther sent by god amonge

the people, or any sodeyne chaunce of gladnesse chaunced, processyon hath alwayes ben vsed, somtyme to pacyfye gods wrath, and somtymes to thanke hym of his benefites. For this cause dyd Agapetus bishop of Rome fyrst institute that processyō shuld be done euery sondaye throughout the yere, and after hym Gregory in the tyme of a commun pestilence caused more solempne order and syngynge to be vsed therin, and ordeyned this seruyce called (Letany) whiche is a greke word, and is as much to say in Englysshe, as (supplycacyon or prayer) wherof it hath taken his name, bycause that in our generall processyons and rogacyon dayes prayer and supplycacyon is made vnto God for the people, and for all estates, accordynge to the counsayle of S. Paule. i. Timot. ii. & dyuerse other exāples of scriptures.

Lorde haue mercy on vs.
Chryst haue mercy on vs.
Lorde haue mercy on vs.
God the father of heauen, haue mercy on vs.
Goddes sonne redemer of the worlde, haue mercy on vs.
God the holy goost, haue mercy.
Holy Trinite one God, haue mer.
Holy Mary virgin and mother of God, Praye for vs.
Saynt Mychael. praye for vs.
Saynt Gabriel. praye for vs.
Saynte Raphael. praye for vs.

All holy angels and archangels praye for vs.
All order of holy spirites. pray f.
Saynt Jhon baptist pray for vs:
All holy Patriarches and prophetes. pray for vs.
Saynt Peter pray for vs.
Saynt Paule pray for vs.
Saynt Andrewe pray for vs.
Saynt Jhon pray for vs.
Saynt James pray for vs.
Saynt Thomas pray for vs.
Saynt Phylyp pray for vs.
Saynt James pray for vs.
Saynt Matthew pray for vs.
Saynt Bartholome pray for vs.
Saynt Symon pray for vs.
Saynt Jude pray for vs.
Saynt Mathye pray for vs.
Saynt Barnabe pray for vs.
Saynt Marke pray for vs.
Saynt Luke pray for vs.
All holy apostles and euangelistes pray for vs.
All holy dyscyples and innocentes pray for vs.
Saynt Steuen pray for vs.
Saynt Clement pray for vs.
Saynt Timothe pray for vs.
Saynt Dionyse pray for vs.
All holy martyrs pray for vs.
All holy confessors pray for vs.
Saynt Anne pray for vs.
Saynt Elizabeth pray for vs.
Saynt Mary Magdalene pray.
Saynt Martha pray for vs.
All holy virgyns pray for vs.
All holy sayntes pray for vs.

Be mercyfull, ſpare vs lorde.
From all euyll, lorde delyuer vs.
From the wayes of the deuyll,
Lorde delyuer vs.
From endleſſe damnacyon, Lorde
delyuer vs.
From imminent parell of our ſyn-
nes, lorde delyuer vs.
From the aſſautes of deuels, lorde
delyuer vs.
From the ſpyrete of fornicacyon,
lorde delyuer vs.
From the delyre of vayne glory,
lorde delyuer vs.
From all vnclennelle of body and
ſoule, lorde delyuer vs.
From wrathe and hate, & all euell
wyll lorde delyuer vs.
Frome vnclene thoughtes, lorde
delyuer vs.
From blyndneſſe of harte, lorde
delyuer vs.
From lyghtenynge and tempeſte,
lorde delyuer vs.
Frō ſodeyne & vnpꝛouyded death,
lorde delyuer vs.
By the myſtery of thy holy incar-
nacyon, lorde delyuer vs.
By thy natyuite, lorde delyuer vs.
By thy circūcyſiō, lord delyuer vs.
By thy baptyme, lorde delyuer vs.
By thy faſtynge, lorde delyuer vs.
By thy croſſe and paſſyon, lorde
delyuer vs.
By thy pꝛecyous death, lorde dely-
uer vs.
By thy glorꝛyous reſurrecyō, lord
delyuer vs.

By thy marueylous ascencyon, lorde delyuer vs.

By the grace of thy holy ghoste, lorde delyuer vs.

In the houre of death, lorde succurre vs.

In the daye of iudgement, lorde delyuer vs

We synners praye the to heare vs

That thou geue vs peace, we praye the to heare vs.

That thy mercy & thy pytie maye euer preserue vs, we praye the to heare vs.

That thou vouchsaufe to gouerne and kepe thy churche, we praye the to heare vs.

That thou gene peace, concorde & victorye to our kyng and princes, we praye the to heare vs.

That thou kepe all our bysshoppes and prelates in holy religyon, we praye the to heare vs.

That thou kepe all the congregacyon of sayntes in thy holy seruyce we pray the to heare vs.

That thou preserue all Chrysten people whiche thou hast redemed with thy precyous bloude, we pray the to heare vs.

That thou geue all our benefactours euerlastynge benefytes, we praye the to heare vs.

That thou wylte delyuer the soules of vs and our parentes frome eternall damnacyon, we praye the to heare vs.

That thou vouchsafe to geue and

preserue the frutes of the earth, we praye the to heare vs.
That thou vouchsafe to caste vpō vs thy mercyfull eyes, we pray the to heare vs.
That thou do cause the obseruy of our seruyce to be acceptable, we praye the to heare vs.
That thou do plucke vp our myndes vnto heauēly desyres, we pray the to heare vs.
That thou vouchsaufe to beholde and releue the mysery of the poore and the captyue, we praye the to.
That thou geue euerlastynge reste to al that byleue in the, both quyck and dead, we pray the to heare vs.
That thou vouchsaufe to heare vs. we pray the to heare vs.
Sonne of God, we praye the to.
Sonne of God we praye the to.
Sonne of God, we praye the to heare vs.
O lambe of god, that takest away the synne of the worlde, heare vs lorde.
O lambe of god, that takest away the synne of the worlde, spare vs lorde.
O lambe of god, that takest away the synne of the worlde, haue mercye on vs.
Lorde haue mercy on vs. Christe haue mercy on vs. Lorde haue mercy on vs. Our father. And leade. But delyuer vs. &c.
℣ The verficle We haue offended with our fathers.

¶ The answere. We haue done wronge and committed iniquite.

¶ The verycle. Lorde do not with vs accordynge to our synnes.

¶ The answere. Neyther reward thou vs after our vngodlynesse.

¶ The verycle. Lorde shewe vs thy mercy.

¶ The answere. And gyue vs thy sauynge healthe.

¶ The verycle. And let thy mercy come vpon vs lorde.

¶ The answer. Thy sauyng helth accordynge to thy promyse.

¶ The verycle. Lorde saue the kynge and the realme.

¶ The answere. And heare vs in the daye where in we call vnto the

¶ The veersycle. Let thy prestes do on iustice.

¶ The answere. And let thy sayntes reioyce.

¶ The verycle. For our brothers and systers.

¶ The answere. Saue (o God) thy seruauntes bothe men and wemen that truste in the.

¶ The verycle. Let vs praye for all christen people.

¶ The answere. Lorde saue thy people, and blesse thyne herytage, and rule them, and exalte them euer more.

¶ The verysycle. Lorde sende peace through thy vertue.

¶ The answere. And great abundaunce in euery contry.

¶ The soules of all faythfull do-

parted by the mercy of god, lette them reste in peace.

℣ The versycle. Lorde heare my prayer.

℟ The answer. And gene hearyng to my clamoure.

℣ For remyssyon of synnes.

GOd to whom it is apropryed to be mercyfull euer and to spare, take our prayer and let thy pytefull mercye assoyle them that are bounde with the chayne of synners. By chryste our lorde. So be it.

℣ For mercy.

LOrde we beseech the to shewe vnto vs thyne vnspeakeable mercye, that thou bothe purge vs from all our synnes, & mercyfullye deliuer vs from the payne that we deserue for the same. By Chryste our Lorde. So be it.

℣ For the kynge.

LOrde God of hostes, kynge most myghty and stronge, by whom kynges do reygne, in whose handes are the hartes of all kynges. Graunte vnto thy welbeloued seruaunt H. our kynge continuall helth of body & soule, that his harte alwayes enclynynge to wholsome and godlye counsayles, and the enemyes of the commune welthe beyng vanquished, we may longe enioye vnder hym perpetual peace, and brotherly concorde. By Chryste our Lorde. So be it.

ALmyghty eternal god which alone doest great wonders,

graunte vnto thy seruauntes the
hyshoppes and to all congregacy-
ons comytted vnto the, the spiete
of grace, and that in the truth they
maye please the. Powre sute on
them the perpetuall dewe of thy
benedyction. By Chryst our loyde.
So be it.

¶ For the people and all estates.

Ho: thy pytie (loyde) we be-
seeche the to louse the bandes
of all our synnes, and through the
prayer of the blessed gloyous vir-
gyn Mary, with all thy sayntes,
kepe vs thy seruaūtes & our kyng
and all chrysten people in all holy-
nesse, & all that by kynred of blond
familiarytie, confessyon, o: prayer
be alyed vnto vs, clense them loyd
of all vices, lyghte them with ver-
tues, peace and helthe geue vnto
vs, auoyde from vs al our enmyes
as well visible as inuisible, geue
thy charytie to our frendes and to
our enemyes, and expell all pesty-
lence and famyne, and to al chrystē
people quycke and deade, graunte
lyfe and endelesse reste. By Chryste
our loyde. So be is.

¶ For charytie.

O God which doste powre the
gyftes of charytie into the
hartes of the faythfull, through
grace of the holy ghoste, graunte
vnto thy seruaūtes both men and
women (for whom we praye vnto
thy mercy) helth of body and soule
that they maye loue the with all

theyr power, and preserue me with all loue the thynges that be plea-syng to the. By Christ our lorde. So be it.

¶ For peace.

O God from whome all holy de-syres, all good counsels, and all iuste workes do procede, gyue vnto vs the same peace which the worlde can not geue: that our har-tes beynge obedyent to thy com-maundementes (and the feare of our enmyes taken away) our tyme may be peaceable through thy pro-tection. By Christ our lorde.

¶ For the soules departed.

O God that arte creatour and redemer of all faythfull peo-ple, graunte vnto the soules of all true beleuers beynge deade, remys-syon of all theyr synnes, that through deuoute prayers they may attayne thy gracyous pardon whi-che they haue alwaye desyred. By Christ our lorde. So be it.

¶ A prayer to be sayde before masse.

O Lorde Jesu Christ which arte our very bysshop and dyddest offre thy selfe vn-to God the father a pure and immaculate hoost, on the auu-ter of the crosse for vs mi'erable synners which also gauest thy flesh vnto vs to eate, and thy bloude to drynke, and madest this mysterie of thy body & bloude in the power of thy holy spyrete for a remem-

Baunce of thy moste holy paſſyon (ſayenge:) As often tymes as ye do theſe thynges, ye ſhall do them in the remembraunce of me, Wherfore (o lorde) vnworthy ſynner of a deuoute mynde haue repared hyther vnto thy temple (although a ſynner) to heare & ſe that bleſſed ſacrifyce of prayſynge, whiche thou thy ſelfe commaundeſt to be done for a memoryall of thy holy paſſyō, to the intent that I myghte ſtyre vp in me a freſhe remembraūce of thy moſt bleſſed death, and to geue the thankes for that moſte merciefull chaūce, that moued the to dye and redeme my ſoule with ſo great pryce.

Graunte me moſt mercyfull Lorde, not oncly to ſe this myſterye with my bodely eyes, but ſpecyally to ſe it with my inwarde eyes of fayth, and therby to haue, holly & louely and a thankefull remembraunce of that bleſſed paſſiō and death, and there in to contynue vntyll the houre of my death. So be it.

¶ A prayer to be ſayde at the eleuacyon tyme.

O Dyle very body, incarnate of a virgyne
Nayled on a croſſe, & offred for mans ſynnes,
Whoſe ſyde beynge perced, bloud ranne out plenteouſly.
At the houre of death let vs receaue the bodely.

O swete, O holy, O Jesu sonne of Mary.

¶ A prayer to be sayde after the masse.

O Lorde god omnipotent which (not of our desertes) but thorowe the inestymable merite of the blessed passyon of thy sonne Jesu Christe hast redemed man and reconcyled hym to thy fauour, graūt vnto me moost mysserable synner whiche haue here vnder the forme of breade and wyne, by fayth sene the body & blonde of my sauioure in the remembraunce of hym, so to remember his death & his sayenge that I may take his crosse and folowe hym all the dayes of my lyfe that I maye all fleshely lustes and synfull lyuynge vtterly forsake, that I maye all aduersite, afflictiō and persecucyon pacyently suffre. And so folowyng thy sonne Christ here with my crosse, maye also cōtynue in thy fauour, vnto the whiche I am reconciled, by partakyng of the merites of his blessed passyon, and finally that I may come vnto thy glory whiche thou haste promysed vnto thy electe thorowe our Lorde Jesu Christe thy sonne. Whiche lyueth & reygneth with the in vnite of the holy goste worlde without ende. So be it.

The prologe to the Dirige.

WE reade in sondry places of the Byble (moste deare reader) that the auncyent people, the hebrewes had a certayne maner of lamentacyon for the deade, as we reade, howe Jacob was lamented, and of Aaron, and of Moyses in the last chapter of Exodus how they were lamented of the people certayne dayes. In lyke maner we haue of the funerall that was among the Jewes as in the laste of Genesis, we haue howe Joseph was inbawmed, and in the gospell how the holy wemen prepared swete spices to the funerall of Christ. Of these olde Jewyshe customes, hath ther crepte into the chyrche a custome to haue a certayne suffragies for the deade, called Dirige, of Dirige the fyrste Anthcme therof, but by whome or whan these suffrages were made, we haue no sure euydence of wrytyng, but dyuerse auctors do ascribe it to dyuerse: as some to saynt Isidore, some to Saynte Gregory, some to Pelagius, but whether he or the other made it, or in this tyme or that, it forceth not muche, for this we are sure of, that saynt Paule taughte vs that we shulde not vse suche lamentacyō or mournynge for the deade, as though we were without hope, but we shulde rather reioyce, as in them that rest in the slepe of peace. And as for suche suffrages as are set forth in

the Dirige, the collectes excepted, they are no more to be applyed for the deade then for the quycke. But whether these were ordeyned at the fyrste to be sayde for the soules departed or no, I wyll make no doctryne of it, but this I knowe well, that the reader of these maye haue a great lernynge and knowlege of the miseries and shortnesse of the lyfe of man, and may learne hereby to dye well, and to haue a hope and truste of the laste resurrection. And for this onely cause haue I also set forth in this prymer a dirige, of the which the thre fyrste lessons are of the miseries of mans lyfe, the myddell of the funerall of the deade corpus, and the laste thre are of the laste resurrection. For the office of the funerall although it profite not the soule, yet herein we not onely do testifye our fayth that we haue in the last rysynge, but also do accomplyshe the worke of charyte in buryenge the deade.

¶ The Euensonge of the Dirige.
¶ The antheme I shall please.

¶ The C.xiiii. psal. Dilexi quoniã.



I am well pleased that the lord hath herde the voyce of my prayer.

That he hath enclyned his eare vnto me, therfore wil I call vpon hym as longe as I lyue.

The snares of death compassed me rounde about, the paynes of hell gat holde vpon me, I founde trouble and heuynesse.

Then called I vpon the name of the lorde, o lorde delyuer my soule.

Gracyous is the lord and ryghteous, yee our God is mercyfull.

The lorde preserueth the symple, I was brought downe, and he helped me.

Turne agayne then vnto thy rest (O my soule) for the lorde hath gyuen the thy desyre.

And why? thou haste delyuered my soule from death, myne eyes from teares, & my fete frō fallyng.

I wyll walke before the Lorde, in the lande of the lyuynge.

℣ The antheme. I shall please the lorde in the region of the lyuynge.

℣ The antheme. Woo is me.

The .C. xix. psal. Ad dominum cū.

When I am in trouble, I call vpon the lorde, and he hath herde me.

Delyuer my soule (o lorde) from

lyenge lyppes, and from a decey-
full tunge.

What rewarde shall be gyuen or
done to the thou false tunge?

Euen myghty and sharpe arowes
with whote burnynge coles.

Wo is me that my banyshement
endureth so longe, I dwell in the
tabernacles of the sorowfull.

My soule hath longe dwelled a-
mong them that be enemyes vnto
peace.

I laboured for peace, but when
I spake therof, they prepared the
to battayle.

℣ The anthem. Wo is me, that
my banyshement is prolonged.

℟ The .cxx. psalme Leuaui oculos.

I lyfte vp myne eyes vnto the
hylles, frō whence commeth
my helpe?

My helpe commeth from the lord,
whiche made heauen and earthe.

He shall not suffre thy foote to
slyppe, neyther shall he that kepeth
the, fall into a slomber.

Lo he shal neyther fall a slepe nor
slomber, whiche kepeth Israell.

The lorde kepeth the, the lord is
thy defence, more then the ryghte
hande.

The sonne shall not burne the by
daye, nor the moone by nyght.

The lorde kepeth the frō all euell,
the lorde kepeth euen thy soule.

The lorde kepe thy goynge in and
comynge oute, from this tyme forth
and euermore.

¶ The antheme. The lorde kepeth the from all euyll, he kepeth euen thy soule.

¶ The antheme. Yf thou.

The. C. xxix. psal. De profundis.

OUte of the depe called I vnto the (O lorde) Lorde heare my voyce.

O let thyne eares consyder well the voyce of my complaynte.

Yf thou (Lorde) wylte be extreme to marke our iniquities (O lorde) who maye abyde it?

But ther is mercy with the, and bycause of thy lawe haue I abyden the (O lorde)

My soule hath abyde in his word my soule hath trusted in the Lorde

Fro the morwyng watche vntyll nyght, let Israel trust in the lorde.

For with the lorde ther is mercy and his redemption is plenteous.

And he shall redeme Israell fro all his iniquities.

¶ The antheme. Yf thou (lorde) imputest mens synnes vnto them Lorde who shall abyde it?

¶ The antheme. The wordes.

The. C. xxxvii. psal. Cōfiteor tibi.

I Wyll geue thankes vnto the (o lord) with my whole harte for thou hast herde the wordes of my mouth, euen before the goddes wyll I synge prayses vnto the.

I wyll worshyppe towarde thy holy temple, and prayse thy name, bycause of thy louynge kyndnesse and truth, for thou hast magnifyed

thy worde, accordynge vnto thy great name.

When I cal vpon the heare thou me, & endue my soule with muche strength.

All the kynges of the earth shall prayse the (o lorde) whā they heare the wordes of thy mouth.

Yee they shall synge in the wayes of the lorde, that greate is the glory of the lorde.

For though the lorde be hyghe, yet hath he respecte to the lowly: as for the proude, he beholdeth hym a farre of.

Though I walke in the myddest of trouble, yet shalte thou refreshe me: thou shalt stretche forth thyne hande vpon the furyousnesse of myne enmyes, and thy ryght hand shall saue me.

The lorde shall make good for me yee thy mercy (o lord) endureth for euer: despyse not then the worke of thyne owne handes.

℣. The antheme. Lorde despyse not the workes of thyne handes.

℣. The verse. Frō the gates of hell

℟. The answer. Lord deliuer theyr soules. ℣. The antheme I herde.

℟. The songe of blessed Mary.

MY soule magnifyeth the lord

And my spirite hath reioysted in God my sauioure.

For he hath loked on the lowe degree of his hande mayden, beholde nowe frome hence forthe shall all generacyons call me blessed.

For he that is myghty hath done to me great thynges, and blessed is his name.

And his mercy is alwayes on the that feare hym, through out all generacions.

He hath shewed strength with his arme, he hath scattered them that are proude in the imagynacyon of theyr hartes.

He hath put downe the myghty from theyr seates, & hath exalted them of lowe degre.

He hath fylled the hungry with good thynges, and hath sent away the ryche emptye.

He hath remembred mercy, & hath holpen his seruaunt Israell.

Euen as he promised to our fathers, Abraham, and to his seede for euer.

I haue herde a voyce frō heauen sayenge: Blessed be the deade, whiche dye in the lorde.

Lorde haue mercy on vs. Christe haue mercy on vs Lord haue mercy on vs. Our father. &c.

The. C.xlv. psal Lauda anima.

Prayse the lorde (o my soule) whyle I lyue wyll I prayse the lorde, I wyll prayse the lord as longe as I shall remayne.

O put not your truste in princes, nor in the chyldren of men: for ther is no helpe in them.

For when the breth of mā goeth forth, he shall turne agayne to his earth, & so al his thoughtes perysh

Blessed is he that hath the God of Jacob for his helpe, and whose hope is in the lord his God, which made heauen and earth, the see & all that there in is.

¶ Which kepeth his promyse for euer, which helpeth them to ryght that suffre wronge, which fedeth the hongry.

¶ The lorde louseth men out of prison, the lorde geueth syghte to the blynde.

¶ The lorde helpeth them vp that are fallen, the lord loueth the ryghteous.

¶ The lorde careth for the straungers, he defendeth the fatherlesse and wedowe: as for the waye of the vngodly, he turneth it vplyde downe.

¶ The lorde thy God, o Syon, is kynge for euermore, and throwe out all generacyons.

¶ The verelycle. From the gates of hell.

¶ The answere. Lorde delyuer theyr soules.

¶ The verselycle. I truste to se the goodes of the lorde.

¶ The answere. In the lande of lyfe.

¶ The verselycle. Lorde god heare my prayer.

¶ The answere. And geue hearing to my clamour.

¶ Let vs praye.

O God to whom it is appropriate to be mercyfull euer and to

spare, be mercyfull to the soules of thy seruauntes of eche kynde, and forgene them all theyr synnes, that they beynge lonsed from the bondes of death, may accede vnto lyfe

O God the Lorde of pardon, graunte vnto the soule of N. thy seruaunt (the yeares mynde of whose death we haue in remembraunce) a place of reste, the blessed full quyete, and clerenesse of the lyghte.

O God whiche haste exalted thy seruauntes in pontificall dignite, to be accompted amonge the prestes apostolyke. Graunte we beseche the, that they maye enioye in heauen the contynuall company of them, whose office they dyd beare somtyme here in earth.

O God the graunter of pardon and the louer of mans saluacyon, we beseche thy mercye, that thou wylt suffre the congregacyon of our brothers, and systers beyng departed out of this world through the intercessyon of blessed Mary the virgyn, and S. Michel that archangell, and all holy sayntes to come to the congregacyon of euerlastynge felicite.

O God that arte creatour and redemer of all faythfull people. Graunte vnto the soules of all true belyuers, beynge deade remissiō of al theyr synnes that through deuoute prayers they may attayne the gracyous pardon, whiche they

haue alwaye desyred, whiche shall come to iudge the quycke and the deade, and the worlde by fyre. So be it. God haue mercy on all chrystenlouses. So be it.

¶ Matyns of the Dirige.
¶ The antheme Directe good, he. v. Psalme Verba mea.

HEare my wordes (O lorde) consyder my callynge.
O marke the voyce of my petycyon my kynge and my god, for vnto the wyll I make my prayer.
Heare my voyce (O lorde) by tymes, for early in the mornyng wyll I get me vnto the, yee & that with diligence.
For thou arte not the god that hath pleasure in the wickednesse, ther maye no vngodly person dwell with the.
Such as be cruell may not stande in thy syghte, thou arte an enemye vnto all wicked doers.
Thou destroyest the lyers, the lord abhorreth the bloudethursty and deceytfull.
But as for me, I wyll come into thy house, euen vpō the multytude of thy mercye, and in thy feare wyll I worshyppe towarde thy holy temple.
Lede me (O lorde) in thy ryghteousnesse bycause of myne enemyes & make the way playne before me.
For ther is no faythfulnesse in theyr mouthes, they dissēble i their

hartes, they? throte is an open se-pulcre, with they? tunges they de-ceaue.

Punyshe them, o god, that they maye perysshe in they? owne ymagynacyons, cast them out, because of the multitude of they? synnes, for they rebell agaynste the lorde.

Agayne, let all them that put they? truste in the reioyce, yee let them euer be glad and dwell thou in them, because thou defendeste them: that they whiche loue thy name maye be ioyfull in the.

For thou lorde, geuest thy blessynge vnto the ryghteous: & with thy fauourable kyndnesse, thou defendest hym, as with a shylde.

℣ The antheme. Dyrecte good lorde, my waye in thy syghte.

℣ The antheme. Turne the. &c.

℣ The. vi. Psal. Domine ne in furo.

LOrde rebuke me not in thy furye, nether chasten thou me in thyne anger.

Haue mercy on me lord for I am sycke, heale me lorde for my bones are vexed.

And my soule is very sore troubled, but how longe lorde?

Turne the lorde and delyuer my soule, saue me for thy mercy.

For there is none in death that haue mynd of the, and in hell who wyll knowledge the?

I haue laboured in my sorowe I shall euery nyght washe my bedde with teares I shall wete the place

where I lye.

Myne eye is troubled with wodnesse, I haue waxed olde amonge all myne enemyes:

Awaye fro me all ye that worke wyckednesse, for the Lorde hathe herde the noyse of my weppynge.

The lorde hath herde my prayer, the lorde hath herde my peticyon.

Let all myne enmyes be ashamed and confounded, let them be ashamed and cõfounded very quyckely.

¶ The anthems. Turne the lorde and delyuer my soule: for he is not in dearth that hath mynde of the.

¶ The antheme. Rest ony.

The .vii. psalme.

O Lorde my God, in the do I truste: saue me from all them that persecute me and delyuer me.

Lest he catche vp my soule lyke a lyon and teare it in peaces, whyle ther is none to helpe, that can saue me.

O lorde my god yf I haue done ony such thynge: yf ther be ony vnryghteousnesse in my handes.

Yf I haue rewarded euyll vnto them that dealte frendely with me or hurte them that without ony cause are myne enmyes:

Then let myne enemye persecute my soule, and take me, yee let hym treade my lyfe downe in the earth and lay myne honour in the duste.

Stande vp, o lorde, in thy wrath, lyfte vp thy selfe ouer the furyous indignacyõ of myne enmyes, aryse

Man that is borne of a womā hath but a shorte tyme to lyue, and is full of dyuers myseries. He commeth vp and falleth away lyke a floure, he flyeth as it were a shadowe, and neuer contynueth in one estate. Thynkest thou it nowe well done to open thyne eyes vpon suche one, and to bringe me before the iudgement? who can make it clene, that cometh of an vncleane thynge? No body. The dayes of man are shorte, the nombre of his monethes are knowen onely vnto the. Thou hast appoynted hym his bōdes, he can not go beyond them.

The respoure. Esay. xl.

All flesshe is grasse, & all the bewty therof is as the floure of the feld, when the grasse is wythered the floure falleth awaye.

The verycle. Euen so is the people as grasse when the brethe of the Lorde bloweth vpon them.

The repetycō. When the grasse is wythered the floure. &c.

The iii. lesson. Job. xiiii.

If a tre be cut downe ther is some hope yet that it wyll sprynge, and shut forth the braunches agayne: for though a roote be waxen olde, & deade in the ground yet whē the stocke getteth the sent of water, it wyll budde and bryng forth boughes, lyke as whē it was fyrst planted. But as for a man whan he is deade, perysshed, and consumed awaye, what becōmeth

of hym: ¶ The floudes whē they be dryed vp, & the ryuers whē they be emptye, are fylled agayne thorowe the flowyng waters of the see, but when man slepeth he ryseth not agayne vntyll the heauen perysshe he shall not wake vp nor ryse out of his slepe, may a deade man lyue agayne all the dayes of this my pylgrymage: am I lokynge whan my chaungynge shall come, yf thou woldest but call me, I shulde obey the, only despyse not me the worke of thyne owne handes, for thou haste nombred all my goynges yet be not thou to extreme vpon my synnes. ¶ The responce.

Lorde what is man that thou haste suche respecte vnto, or the sonne of man that thou so regardest hym, man is lyke a thynge of nought & his dayes passeth awaye lyke a shadowe. ¶ The verycle.

He is euen a vapour that appeareth for a lytell tyme and then vanysheth awaye. ¶ The repetitio. Man is lyke. ¶ The xxiii psalme.

THe lorde is my shepeherde, I can wante nothynge.

He fedeth me in a grene pasture, and leadeth me to a fresshe water.

He quyckeneth my soule, & bryngeth me forth in the way of righteousnesse for his name sake.

Thoughe I shulde walke nowe in the valley of the shadowe of death yet feare I no euyll, for thou arte with me: thy staffe & thy shep-

hoke comforte me.
Thou preparest a table before me agaynst myne enemyes: thou anoyntest my heade with oyle, and fyllest the cuppe full.
Oh let thy louynge kyndnesse and mercy folowe me all the dayes of my lyfe, that I maye dwell in the house of the lorde for euer.
The anthem. In a place of pasture, there hath he set me.
The anthem. The defaulte.
The. xxiiii. psalm. Ad te leuaui.
Vnto the (O lorde) I lyfte vp my soule, my god I truste in the: oh let me not be confounded, lest myne enemyes triumphe ouer me.
For all they that hope in the shall not be ashamed: but suche as be scornfull despylers without a cause they shalbe put to confusion.
Shewe me thy wayes (o lorde) and teache me thy pathes.
Leade me in the truth, and learne me for thou arte the god of my saluacyon, and in the is my hope all the daye longe.
Call to remembraunce (O lorde) the tender mercyes, and thy louyng kyndnesses, whiche haue bene euer of olde.
Oh remembre not the synnes and offences of my youthe, but accordynge vnto thy mercy thynke vpon me (o lorde) for thy goodnesse.
Oh how frendly, and ryghteouse is the lorde, therfore wyll he teache syn-

synners in the waye.

He leadeth the symple aryght and suche as be meke them learneth he his wayes.

All the wayes of the lord are very mercye, and kaythfulnesse, vnto suche as kepe his testament and co uenaunt.

For thy name sake (o lord) be mercyful vnto my synne, for it is great.

What so euer he be that feareth the Lorde, he shall shewe hym the waye that he hath chosen.

His soule shall dwell at ease, and his sede shall possesse the lande.

The secrete of the lorde is among them that feare hym, & he sheweth them his couenaunt.

Myne eyes are euer lokynge vnto the lord, for he shall plucke my fete out of the nette.

Turne the vnto me and haue mercy vpon me, for I am desolate and in mysery e.

The sorowes of my hart are great o bryng e me out of my troubles.

Loke vpon myne aduersitie and mysery, & forgeue me al my synnes

Consyder how myne enemyes are many, and beare a malycious hate agaynst me.

O kepe my soule, and delyuer me let me not be cõfounded, for I haue put my truste in the.

Let innocency, & ryghteous dealynge wayte vpon me, for my hope is in the delyuerer of Israell (O god) out of all his trouble.

℣ The antheme. The delaultes of my youthe, and my ignozancies remembze not, O Lozde.

℣ The antheme. I truste to se.

℣ The .xxvi. pſalme. Dñs illumi.

THe Lozde is my lyghte, and my ſaluacion, whome ſhulde I feare? The Lozde is the ſtrength of my lyfe, foz whome then ſhulde I be afrayed?

Wherfoze when the wycked (euen myne ennemyes and my foes) came vpon me, to eate vp my fleſhe, they ſtombled and fell.

Though an hooſte of men were layed agaynſte me, yet ſhall not my herte be afrayed: and though there roſe vp warre agaynſt me, yet wyll I put my truſt in hym.

One thynge haue I deſyred of the Lozde which I wyll requyre, namelye that I maye dwell in the houſe of the Lozde all the dayes of my lyfe, to beholde the fayze bewty of the Lozde, and to viſite his temple.

Foz in the tyme of trouble he hath hydde me in his tabernacle, yea in the ſecreate place of his dwellynge hath he kept me, and ſet me vpon a rocke of ſtone.

And nowe hathe he lyfted vp my heade aboue myne ennemyes, that compaſſed me rounde aboute.

Wherfoze wyll I offre in his dwellynge the oblacion of thankes geuynge: I wyll both ſynge & ſpeake prayſes vnto the Lozde.

Herken vnto my voyce (O Lozde) when

when I crye vnto the: haue mercye vpon me and heare me.

My herte speaketh vnto the, my face seketh the, yea Lorde, thy face will I seke.

O hyde not thou thy face frō me, caste not thy seruaunte of in displeasure.

Thou arte my succoure, leaue me not, nother forsake me, O God my Saucoure.

For my father & my mother haue forsaken me, but the Lorde hath taken me.

Shewe me thy waye (O Lorde) & leade me in the ryght path, because of myne enemyes.

Deliuer me not in the wylles of myne aduersaryes, for there are false wytnesse vp agaynst me, and they ymagyned mischefe.

Neuertheles I beleue verely to se the goodnesse of the Lorde in the lande of lyuynge.

O tary thou the lordes leasure be stronge, let thyne harte be of good comforte, and wayte thou styll for the lorde.

℣ The antheme. I truste to se the goodnesse of the lorde: in the lande of the lyuynge. ℣ The verficle. The ryghteous shalbe in eternall remembraunce. ℣ The aunswer. He shall not feare euyll speakynge. Our father. And leade vs not. But deliuer vs from euyll. Amen.

℣ The.viii. lesson.

O. Iustyne.

All these thynges (that is to saye) the vnsyngenesse of deade, the condicyon or maner of the sepulture, the pompe of the Dirige they are more the comforte of the lyue, then the helpe of the deade, yf a sumptuous buryall dothe auayle the wycked, then a small or none shall hynder the good, to that purpuled ryche man the company of his seruauntes, dyd exhybite solempne exequies in the syghte of men, but much more solempner exequies dyd the ministery of aungels exhibite to the poore scabed Lazarus in the syghte of god, whiche angels caried hym out not into a marble tombe, but they caryed hym vp into the bosome of Abraham.

℣ The responce. The deade bodyes of thy seruauntes haue they geuen vnto the foules of the eyre to be deuoured, and the flesh of the sayntes the beastes of the lande.

℣ The verficle. Theyr bloud haue they shed lyke water on euery syde of Jerusalem, & there was no man to bury them. ℣ The repetition. And the flesche of thy sayntes haue they gyuen vnto the beastes.

℣ The. v. lesson. S. Austyne.

Not yet for all that, are the bodyes of the deade to be contempned and cast awaye specyally of the rygoteous and faythfull, the whiche as vessels and organs to al good workes the holy ghoste dyd vse. The torse of the olde ryghte-

ous

ous men with a diligent godlynesse were taken hede vnto, theyr exequies celebrated, and sepultures prouided, and they when they ysued of theyr bodies to be buryed or translerred to theyr chyldren gaue commaundement. And Toby in buryenge the deade, the angell beyng wytnesse gate thankes of god. The lorde also that the thyrde day wold ryse agayn doth openly declare the good worke of the deuout women, and wylled it also to be declared & that she dyd it to the burial of hym and they also laudably are remembred in the gospell whiche toke his body from the crosse and dyd their indeuoure dilygently and honorably to couer and burye it.

℣ The responce. Gene. xl.

Joseph sayde vnto his brethernen I dye, and god wyll vysite you and bringe ye out of this lande to the lande that he sware vnto Abrahā, Isaac, and Jacob. Therfore toke he an othe of the chyldren of Israell, and sayde: When god shal vysite you then cary my bones from hence.

℣ The verticle. So Joseph dyed when he was an hundreth and ten yeare olde, and they enbalmed hym and layde hym in a chest in Egypt.

℟ The repetition. And god shall vysite you, then cary my bones from hence.

The.vi. lesson. S. Austyne.

THere are sayde many deade men to haue appered in dreames or other wayes to the lyuyng: But it is to be aunswered that for all that it is not to be thought that the deade doth thynges perceaue. Because they are semed such thynges to alke, or to tell, or shewe. For the lyuyng also do often tymes appeare to other alyue beynge aslepe when they them selfe do not know that they do appeare, and yet they heare them that hath this dreamed saye that they haue sene them in theyr dreames speakynge or doyng sumwhat. Yf then any man can se me in this dreame tellynge hym what is already done or shewynge hym before hande, what is to come and I nothynge knowynge of it, & nothyng at all myndyng or passyng not onely what he dreameth: But whether he walke whyle I slepe, or whether I walke whyle he slepe, or whether at one tyme we do both slepe, or bothe walke when he sawe this dreame, in the whiche he sawe me, what meruayle is it yf the dead not knowyng nor perceauyng these thynges, or yet se that of the lyuyng in theyr dreames. And somwhat do saye whiche whan they walke do knowe to be true.

The responce O lord iudge me not after my dedes. I haue done nothynge worthy to be accepted before the, wherfore I beseche thy ma-

mayestye whiche arte the only God to clense me from myne iniquite.

¶ The versicle. And yet agayne washe me from myne vnryghteousnesse, & clense me from my synne for I confesse I haue only trespassed agaynst the. ¶ The repeticion. Wherfore I beseche the &c.

¶ The. xxxix. psal Expectans expectaui.

I Wayted paciently for the lorde whiche enclyned hym selfe to me, and herde my callynge.

He brought me out of the horrible pytte, out of the myre and claye: he set my fete vppon the rocke, and ordeyned my goynge.

He hath put a newe songe in my mouth, euen a thankes geuyng vnto our God.

Many men seynge this shall feare the lorde, & put theyr truste in hym.

Blessed is the man that setteth his hope in the lorde and turneth not vnto the proud and to suche as go about with lyes.

O Lorde my god, greate are the wonderous workes, whiche thou hast done: and in thy thoughtes towardes vs, ther maye none be lykened vnto the.

I wolde declare them, and speake of them: but they are so many that they can not be tolde.

Sacrifyce & offryng thou woldest not haue, but a body hast thou ordeyned, burntofferynges and sacrifice for synne, thou hast not alowed Then sayd I: Lo I come.

In the begynnynge of the boke it is wrytten of me that I shulde fulfyll thy wyll o my god, and that I am content to do: yee thy lawe is within my harte.

I wyll preache of thy ryghteousnesse, in the great congregacion: lo I wyll not refrayne my lyppes (o lorde) and that thou knowest.

I do not hyde thy ryghteousnesse in my harte, my talkynge is of the truth, and sayynge helth: I kepe not thy louynge mercy and faythfulnesse backe from the greate congregacyon.

Turne not thou thy mercy frome me o lorde, but let thy louyng kyndnesse and truthe alwaye preserue me.

For innumerable troubles are come about me, my synnes haue taken suche holde vpon me that I am not able to loke vp.

Yee they are more in nombre then the heeres of my heade, & my harte hath fayled me.

O Lorde let it be thy pleasure to delyuer me, make hast o Lorde to helpe me.

Lette them be ashamed and confounded that seke after my soule to destroye it, let them fall backward and put to confusyon that wysshe me euell.

Let them be soone brought to shame that crye ouer me, there there.

But let all those that seke the, be ioyfull and gladde in the, and let al

suche

suche as delyte in thy saluacyō say alwaye, the lorde be praysed.

As for me I am poore and in my sery, but the lorde careth for me.

Thou arte my helper and redemer, make no longe taryenge, O my god.

℣ The antheme. Pleasynge be it vnto the (o lorde) for to delyuer me, lorde haue regarde to helpe me.

℣ The antheme. Heale my soule.

The xl. psal. Beatus qui intelligit.

BLessed is he that consydereth the poore, the lorde shall delyuer hym in the tyme of trouble.

Thou shalte preserue hym & kepe hym alyue, he shall make hym to prospere vpon earth, and shall not delyuer hym to the wyll of his enemyes.

The lorde shall refresh hym whan he lyeth syke vpon his bed, yee thou makest his bed in all his sickenes.

I sayde lorde be mercyfull vnto me, heale my soule for I haue synned agaynst the.

Myne enemyes speake euell vpon me: when shall he dye, and when shall his name perysshe.

Though he came in to se, yet meaned he falshed in his hart, heapyng myschefe vpon hym selfe.

All they that hate me runne in together agaynste me, and ymagyne euell agaynst me.

They haue gyuen a wycked sentence vpon me, whan he lyeth, he shall ryse vp no more.

Yeeeuen myne owne familier frend whom I trusted, whiche dyd eate my breade hath lyfte vp his hele agaynst me.

But be thou mercyfull vnto me (O lorde) rayse thou me vp, and I shall rewarde them.

By this I knowe thou fauourest me, that myne enemye shall not triumphe ouer me.

Thou haste holden me bycause of myne innocency, and set me before thy face for euer.

O blessed be the lorde god of Israell from hence forth and for euermore. So be it. So be it.

¶ The antheme. My soule.

¶ The .xli. psal. Quēadmodū de.

LYke as the herte desyreth the waterbrokes, so longeth my soule after the o god.

My soule is thursty for God, yee euen for the lyuynge, when shall I come and beholde the face of god.

My teares are my meate daye and nyght, whyle it is dayly sayde vnto me, where is now thy god.

Howe when I thynke ther vpon I poure out my herte by my selfe, for I wolde fayne go hence with the multitude, and passe out with them vnto the house of god, in the voyce of prayse and thankes geuynge, amonge suche as kepe holy daye.

Why arte thou so full of heuynesse (o my soule) & why arte thou so vnquyete within me?

O put

O put thy truste in god, for I wyl yet geue hym thankes, for the helpe of his countenaunce.

My god my soule is vexed within me, therfore I remembre the lande of Jordane, and the lyttell hyll of Hermony.

One depe calleth another with the voyce of thy wystles, all the waues & waterfloodes are gone ouer me.

The lorde hath promysed his louynge kyndnesse dayly, therfore wyll I prayse hym in the nyght season, and make my prayer vnto the god of my lyfe.

I wyl say vnto god my stony rock why haste thou forgotten me, why go I thus heuely, whyle the enmye oppresseth me.

Whyle my bones are broken, and whyle myne enmyes cast me in the teth dayly sayenge vnto me: where is nowe thy god.

Why art thou so heuy my soule and why arte thou so dysquieted within me?

O put thy truste in god, for I wyll yet thanke hym for the helpe of his countenaunce, and because he is my god.

℣ The antheme. My soule thursted for god, the lyuynge fountayne whan shall I ones come & appeare before the face of god.

℣ The verficle. Geue not the soules vnto beastes that prayse the.

℟ The aunswer And neuer forget the soules of thy poore.

Our father whiche art in. &c.

¶ The.vii. lesson. i. Cor. xv.

BEholde I saye vnto you a mystery, we shall not all slepe but we shall all be chaunged, and that sodenly and in the twinklyng of an eye, at the tyme of the laste trompe. For the trompe shal blowe and the dead shall ryse vncorrupteyble, and we shall be chaunged. For this corruptible muste put on vncorrupcio, and this mortall must put on immortalite. But whan this corruptible shall put on incorrupcion, and this mortall shall put on immortalite, then shal the worde be fulfylled: Deathe is swalowed vp in victory.

¶ The responce. We shall all be brought before the iugement seate of Christe where euery one of vs shall gere accomptes for hym selfe vnto God.

¶ The verficle. And he shall rewarde euery man accordynge to his dedes.

¶ The repetition. Where euery man shall gene accompt. &c.

¶ The.viii. lesson. i. Tessa. iiii.

WE wolde not brethren that ye shulde be ignorannt concernynge them that are fallen aslepe, that ye sorow not as other do whiche haue no hope, for yf we beleue that Jesus dyed and rose agayne. Euen so then also whiche slepe by Jesus shall god bringe with hym, for this we saye vnto you in the

worde

wozde of the Lozde, that we which lyue and are remaynynge in the cō mynge of the lozd shall not come yer they which slepe, foz the lozde hym selfe shal come downe from heauen with a shoute & voyce of the archā gell & with the trompe of god, and the deade in Christ shall aryse fyrst than shall we whiche lyue and re- mayne be caught vp with them al- so in the cloudes to mete the lozd in the ayer; & so shall we euer be with the lozde. Wherfoze comfozte your selfe one another with these wozdes

℣ The responce. i. Cor. xv.

Now is Christ rysen frō the dead, and is become the fyrste frutes of them that slepe, foz by one man cō meth death, and by one man the re- surrection of the deade, foz as they all dye in Adam, so shall they all be made alyue in Christ, but euery one in his ozder.

℣ The verycle. The fyrst is Christ then they that belōgeth vnto Christ when he commeth.

℣ The repetition. Euery one in his ozder.

℣ The .ix. lesson. Joh. v.

VErely verely I say vnto you who so heareth my wozde, & beleueth hym that sent me, hathe euerlastyng lyfe, & cōmeth not into damnacion, but is passed thozowe frō death vnto lyfe. Verely verely I say vnto you, the houre cōmeth & is now alredy that the deade shall heare the voyce of the sonne of god

and

and they that heare it, shal lyue, for as the father hath lyfe in hymselfe, so lykewyse hathe he geuen vnto the sonne to haue lyfe in hym selfe, and hath gyuen hym power also to execute iudgement, because he is the sonne of man. Marueyle not ye at this, for the tyme commeth, in the whiche all that are in the graues shall heare his voyce, and shall go forth they that haue done good vnto the resurrection of lyfe, but they that haue done euell, vnto the resurrection of dampnation.

¶ The responce. O lorde delyuer me from euerlastynge death at the dredfull daye, whan heauen and earth shall be altered whyles thou shalt come to iudge the worlde by fyre. ¶ The verycle.

Now Christ Jesu we moste humbly beseche the to haue mercy on vs, and that thou which arte come to redeme wretches frome synne & thraldome, wylte not caste awaye them, whom thou hast so derely redemed. ¶ The responce.

O lorde delyuer me from euerlastynge death at the dredfull daye, whan heauen and earth shall be altered, whyles thou shalte come to iudge the worlde by fyre.

¶ The antheme. My bruled.

¶ The. li. psalme. Miserere mei: Haue mercy vpon me. &c. vts.

¶ The antheme. My bruled bones lorde shall be refreshed.

¶ The antheme. Heare lorde.

The.lxiiii. pſal. Te decet hym.

Thou (O god) arte prayſed in Sion, and to the is the vowe perfourmed.

Thou heareſt the prayer, therfore commeth all fleſhe vnto the.

Our myſdedes preuayle agaynſte vs, Oh be thou mercyfull vnto our ſynnes.

Bleſſed is the man whome thou choſeſt and receaueſt vnto the, that he maye dwell in thy courte: he ſhal be ſatisfyed with the pleaſures of thy houſe, euen of thy holy temple.

Heare vs accordynge vnto thy wonderfull ryghteouſnes of god our ſaluacyon: thou that arte the hope of all the endes of the earthe, and of the brode ſee.

Which in his ſtrength ſetteth faſt the mountaynes and is gyrded about with power.

Which ſtylleth the ragynge of the ſee the roarynge of his wawes, & the woodneſſe of the people.

They that dwell in the vttermoſte partyes are afrayed at thy tokens thou makeſt bothe the morynge & euenynge ſtarres to prayſe the.

Thou viſiteſt the earth, thou watereſt it & makeſt it very plenteous.

The ryuer of god is ful of waters thou prepareſt man his corne, and this thou prouydeſt for the earthe.

Thou watereſt hyr forowes, thou breakeſt the harde clottes therof, thou makeſt it ſofte with the droppes of rayne, and bleſſeſte the in-

creaſe

creasc of it.

Thou crowneſt the yeare with thy good, and thy fote ſteppes dropp fatneſſe.

The dwellynges of the wyldernes are ſo fatte alſo, that they droppe withall, & the lytle hylles are pleaſaunt on euery ſyde.

The feldes are full of ſhepe, the valleyes ſtonde ſo thycke with corne that they laugh and ſynge.

The antheme. Heare my prayer o lorde, vnto the ſhall euery creature come.

The .lxii. pſal. Deus deus meus

O God thou arte my god, early wyll I ſeke the.

My ſoule thyrſteth for the, my fleſhe longeth after in a baren and drye lande where no water is.

Thus do I loke for the in thy ſanctuary, that I myghte beholde thy power and glory.

For thy louyng kyndnes is better then lyfe, my lippes ſhal prayſe the.

As longe as I lyue wyl I magnyfye the, and lyfte vp my handes in thy name.

My ſoule is ſatiſfied euen as it were with mary and fatneſſe when my mouth prayſeth the with ioyfull lyppes.

In my bed wyll I remēber the, & when I wake my talkynge ſhalbe of the.

For thou haſt ben my helper, and vnder the ſhadowe of thy wynges, wyll I reioyce.

My

My soule hangeth vpon the, thy ryghte hande vpholdeth me.

They seke after my soule, but in vayne for they shall go vnder the earthe.

They shall fall into the swearde, and be a porcion for foxes.

But the kynge shall reioyce in god all they that swere by hym shall be commended, for the mouth of lyers shalbe stopped.

℣ The lxvi psal. Deus misereatur

God be mercyfull vnto vs, & blesse vs, and shewe the lyght of his countenaunce vpon vs.

That we may know thy way vpō earthe thy saluacyon amonge all heathen.

Let the people prayse the (o god) yea let all people prayse the.

O let the people reioyce & be glad, that thou iudgest the folke ryghteously, and gouernest the nacyons vpon earth.

Let the people prayse the (o god) let all people prayse the, the earth hath geuen her frute.

God euen our owne god, geue vs his blessynge.

God blesse vs, and let all the endes of the worlde feare hym.

℣ The antheme. Lorde thy ryghte hande hath defended me.

℣ The song of Ezech. Esa. xxxviii

I Thought I shulde haue gone to the gates of hell in my best age, and haue wanted the residue of my yeares.

I sayd

I sayde within my selfe, I shall neuer visite god in this lyfe, I shal neuer se man amonge the dwellynges of the lorde.

Myne age is folden vp together, and taken awaye from me lyke a shepeherdes cotage, my lyfe is hewen of, lyke as a weuer cuttes of his webbe.

Whyles I was yet takynge my reste he hewed me of, and made an ende of me in one waye.

I thoughte I wolde haue lyued vnto the morowe, but he brused my bones lyke a lyon, & made an ende of me in one daye.

Then chattred I lyke a swalowe, and lyke a crane and mourned as a doue.

I lyfte vp myne eyes in to the heyghte, O lorde (sayde I) violence is done vnto me, be thou suerty for me.

What shall I speake or saye, that he maye do this? that I maye lyue out all my yeares, yee in the bytternesse of my lyfe.

Verely (Lorde) men muste lyue in bytternesse, and all my lyfe muste I passe ouer therin, for thou rayseste me vp and wakeste me, but I wyll be well content with this bytternesse.

Neuertheles my conuersacyon hath so pleased the, that thou wouldest not make an ende of my lyfe, so that thou haste caste my synnes behynde thy backe.

For hell prayseth not the, deathe doth not magnifye the.
They that go downe into the graue prayse not thy truthe, but the lyuynge: yee the lyuynge acknowlege the lyke as I do this daye, the father telleth his chylderne of thy faythfulnesse.
Delyuer vs (O lorde) & we wyll synge prayses in thy house all the dayes of our lyfe.
℣ The anthem. From the gates of hell, Lorde delyuer theyr soules.
℣ The anthem. Let euery spyrete.
The Lxix psal. Laudate dñm de.
Prayse ye the lord of heauens. &c.
Synge ye vnto the lorde. &c.
Prayse ye the lord in his sayntes. &c. vts. ℣ The anthem.
Let euery spyrete geue prayse vnto the lorde. ℣ The verycle.
From the gates of hell.
℣ The responce. Lorde delyuer theyr soules.
℣ The anthem. I am.
The song of zacharye the prophete. Benedictus dominus. Luce. i.
Blessed be the lorde god. &c. vts.
℣ The anthem I am the resurrection and lyfe he that beleueth in me ye all though he were dead, yet shall he lyue, and whosoeuer lyueth and beleueth in me, shall not se euerlastynge death, Lorde haue mercy on vs. Chryste haue mercy on vs. Lorde haue mercy on vs. Our father. And leade vs not. But delyuer vs from euyll. Amen.

The

The xxix. pſal. Exaltabo te dñe.

I wyll magnyfye the (o lorde) for thou haſte ſet me vp, and not ſuffred my foes to triumphe ouer me.

O lorde my god I cryed vnto the, and thou haſt healed me.

Thou lorde haſt brought my ſoule out of hell, thou haſt kept my lyfe, where as they go downe into the pytte.

Synge prayſes vnto the lorde (O ye ſayntes of his) geue thankes vnto hym for a remembraunce of holyneſſe.

For his wrath is but the twynkelynge of an eye, and his pleaſure is in lyfe, heuyneſſe maye well endure for a nyghte, but ioye commeth in the morynge.

As for me when I was in proſperitie I ſayde: thuſche, I ſhall neuer fall more.

And why? thou lord of thy goodneſſe haddeſte made my hyll ſoo ſtronge.

But as ſone as thou turneſt thy face frō me, I was brought i feare Then cryed I vnto the (O lorde) ye vnto the lord made I my prayer

What profyt is there in my blood yf I go downe into corruption.

Maye the duſte geue thankes vnto the? or ſhall it declare thy faythfulneſſe.

Heare (O Lorde) and haue mercy vpon me, Lorde be thou my helper.

And ſo thou haſte turned my heuyneſſe

synnelle into ioye, thou haste put of my sackecloth, and gyrded me with gladnesse.

That myne honour myght synge prayse vnto the without cesasyng, O Lorde my God, I wyll geue thankes vnto the for euer. From the gates of hell, Lorde delyuer theyr soules. I truste to se the goodnesse of the lorde, in the londe of the lyuynge. Lorde heare my prayer, & let my clamour come vnto the.

The prayer.

O God whiche by the mouth of thy sayncte Paule thyne apostle, hath taught vs, not to be sory for them that slepe in Christe: Graunt we beseche the that in the comyng of thy sonne our lorde Jesu Christ we with all other faythfull people beynge departed, maye be graciously broughte vnto ioyes euerlastynge, whiche shalte come to iuge both the quycke and the deade, and the worlde by fyre.

Almyghtye eternall God, to whome there is neuer any prayer made, without hope of mercy, be propiciable to the soule of thy seruaunt N. that seynge it departed from this lyfe, in the confessyō of thy name thou wylte cause it to be associate to the company of thy saintes. By Christe our Lorde.

O God of whose mercy there is no nūber, admyt our prayers for the soules of thy seruauntes

the

the Bysshoppes, and graunte vnto them the lande of pleasure & lyght in the felowshyp of thy blessed angels. By chryst our lorde.

LOrde enclyne thyne eare vnto our prayers wherin we ryght deuoutly call vpon thy mercy that thou wylt bestow the soules of thy seruauntes, bothe men and women (whiche thou hast commaunded to departe from this worlde) in the countre of peace and reste, and further cause them to be partakers with thy sayntes. By Chryste our lorde.

WE beseche Lorde that the prayer of thy supplyantes maye auayle to the soules of thy seruauntes of eyther kynde that thou wylt bothe purge them of all theyr synnes, and cause them to be partakers of thy redempcio, which lyuest and regnest god, worlde without ende. So be it.

Finis.

¶ Here begynneth the Pistels and Gospels of the sondayes and festyual holy dayes, newly corrected and amended.

¶ The Pystle on newe yeres day The seconde chapter vnto Tytus. L.



Moste derely beloued Titus. The grace of God, that bringeth saluacyon vnto all men hath appeared, and teacheth vs that we shulde denye vngodlynesse and worldly lustes, and that we shulde lyue soberly, ryghteously & godly in this present worlde, lokynge for the blessed hope, and apperynge of the glory of the myghty god, and of our sauiour Jesu Christe, whiche gaue hym selfe for vs, to redeme vs from al vnryghtuousnes, and to purge vs a peculyar people vnto hym selfe feruently gyuen vnto good workes. These thynges speake, and exhorte,

J.

¶ The Gospell on newe yeares daye. The.ii.chap. of Luke. C.

AND when the eyghte daye was come, that the chylde shulde be circumcyled, his name was called Jesus, which was named of the angel before he was conceaued in the mothers wombe.

¶ The epystle on twelfte daye. Esay.lx. A.

AND therfore get the vp by tymes, (o Jerusalem) for thy lyghte cōmeth, and the glory of the lorde is rysen vp vpon the. Then take hede. For whyle the darkenesse and myst couereth the earth & the people, the lorde shall shewe the lyght, and his glory shall shyne by the. The Heythen shall come to thy lyght, & the kynges to the lyghtnesse that is rysen ouer the. Lyfte vp thyne eyes, and loke rounde about the: All these gather them selues, & come to the. Sonnes shall come vnto the from farre, and doughters shall gather them selues to the on euery syde. When thou seyst this, thou shalte maruayle exceedyngly, and the law wyll go to thy harte. So thus the may be cōuerted vnto the (that is) the strength of the Heythen shall come vnto the. The multitude of Camels shall couer the, the dromedaries of Madian and Epha. All they of Saba shall come, bryngynge golde and incense, & shew-

ynge the prayse of the lorde.

¶ The gospel on twelfte day. The seconde chappter of Mathewe. ℣.

When Jesus was borne at Bethleem in Jury, in the tyme of Herod the kynge, Beholde, there came wyse men from the East to Jerusalem, sayenge: Where is he that is borne kyng of Jewes? For we haue sene his sterre in the East, and are com to worshyppe hym. When Herod the kyng had heard these thynges he was troubled, & all Jerusalem with hym. And he made to be gathered all the chyefe prestes & scribes of the peple together, & demaūded of them, where Chryst shulde be borne. And they sayd vnto hym: In Bethleem in Jury. For thus it is wrytte by the prophet: And thou Bethleem in the londe of Jurye, arte not the leest amonge the prynces of Juda, for out of the shall come vnto me a captayne, that shall gouerne my people Israell. Then Herod called the wyse men secretly, and dilygently enquyred of them, what tyme the sterre appeared, and bad them go to Bethleem, and sayde: Go youre waye thyther, and searche dylygenly for the chylde, and when ye haue foūd hym, bringe me word agayne, that I may come and worshyppe hym also. When they had herde the kynge, they departed, and lo, the sterre which they sawe in the East

went before them, vntyll it came and stode ouer the place, wherein the chylde was. When they sawe the sterre, they were exceedyng glad and entred into the house, & found the chyld with Mary his mother, and fell downe, and worshypped hym, and opened theyr treasures, & offered vnto hym gyftes, golde, frankensence, and myrre. And God warned thē in a dreame that they shulde not turne agayne to Herod, and they turned into theyr cōtrey thorowe an other waye.

¶ The pystle on the sonday within the octaues of the Epyphanye.

AND therfore get the vp by tymes (o Jerusalem) &c. Ye shal fynd this pystle on twelfte daye. Folio. i.

¶ The Golpell on the Sondaye within the octaues of the Epyphanye. The fyrste chapter of Jhon. C.

THe nexte daye, John sawe Jesus cōmynge vnto hym, and sayde: Beholde the lambe of god, whiche taketh away the synne of the worlde. This is he, of whome I sayd vnto you: After me commeth a man which was before me. For he was yer then I. I knewe hym not, but because that he shulde be declared in Israel, therfore am I come to

baptyse with water. And John bare recorde, sayenge: I sawe the spirite descende from heauen, lyke vnto a doue, and abode vpon hym & I knewe hym not. But he that sent me to baptyse with water, the same sayd vnto me: Upon whome thou shalte se the spirite descende, and tary styll on hym, the same is he, whiche baptyseth with the holy ghoste. And I sawe this, and bare recorde, that this is the sone of god.

¶ The Epystle on the fyrste sonday after the octaues of the Epyphany. The.xii. chapter to the Romayns. B.

BRethren beloued, I exorte you by the mercyfulnesse of God, that ye make your bodyes a quycke sacrifyce, holy and acceptable vnto god, which is your reasonable seruing of god, and fassyon not your selues lyke vnto this worlde, but be ye chaunged into your shape, by the renewynge of your mynde, that ye maye proue what thynge that good, and acceptable, and perfecte mynde of is. For I saye (through the grace that vnto me gyuen is) to euery man amonge you, that no man stonde hye in his owne conceate, more then it becommeth hym to esteme of hym selfe: but so iudge of hym selfe, that he be gentle and sober, accordyng as god hath dealte

to euery man the measure of faith
For as we haue many mẽbres in one body, and all membres haue not one office: so we beyng many, are one body in Chryste, and euery man amonge our selues, one an others membres.

¶ The gospell on the fyrste Sondaye after the octaues of the Epyphany. The seconde chapter of Luke. F.

AND when Jesus was. xii. yere olde, they went vp to Jerusalem, after the custome of the feast day. And when they had fulfylled the dayes as they returned home, the chylde Jesus bode styll in Jerusalem, and his father & mother knewe not of it, but they supposing hym to haue bene in the company, came a dayes iourney, and sought hym amonge theyr kinsfolke and acquayntaũce. And when they founde hym not, they went backe agayne to Jerusalem, and sought hym. And it fortuned that after. iii. dayes, they foũd hym in the temple, syttynge in the myddes of the doctours, hearynge them, and posynge them. And all that herde hym, merueyled at his vnderstandynge and answers. And when they sawe hym, they merueyled. And his mother sayeth vnto hym: Sonne, why hast thou thus dealt with vs? Behold, thy father and I haue sought the, sorowyng.

And he sayd vnto them: How is it that ye sought me? Wyste ye not that I muste go about my fathers busynesse? And they vnderstode not that sayenge whiche he spake vnto them, & he went downe with them, & came to Nazareth, & was obedient vnto them. But his mother kepte all these sayenges together in hyr herte. And Jesus prospered in wysedome and age, and in fauour, with god and man.

¶ The pystle on the. ii. Sondaye after the octaues of the Epiphany. The.xii. chapter to the Romaynes. B.

BRethrē, seyng that we haue dyuers gyftes, accordynge to the grace that is gyuen vnto vs. Yf any man haue the gifte of prophecy, let hym haue it that it be agreig vnto the faith: let hym that hath an office, wayte on his office: let hym that teeheth, take hede to his doctrine: let hym that exhorteth, gyue attendaunce to his exhortacyon. If any man gyue, let hym do it with singlenes: let hym that ruleth, do it with dylygence: yf any man shewe mercy, let hym do it with cherefulnesse. Let loue be without dissimulacyon, hate that whiche is euyll, and cleue vnto that whiche is good. Be kynde one to another with brotherly loue. In gyuynge honours, go one before an other. Be not slouthfull in the besynes which ye

haue in hande, be feruent in the spiryt, apply your selues to the tyme: reioyce in hope, be pacyent in tribulacyon, contynue in prayer, distribute vnto the necessyte of the sayntes, be redy to harbour. Blesse them whiche persecute you, blesse I say, and curse not, be mery with thē that are mery, wepe also with them that wepe, be of lyke affectiō one towardes another. Be not hye mynded, but make your selues equall to them of the lower sorte.

¶ The Gospell on the seconde Sonday after the octaues of the Epyphanie. The ii. chap. of John. A.

THere was a maryage in Cana a cytie of Galyle, & the mother of Jesus was there, and Jesus was called (and his disciples) vnto the maryage, and when the wyne fayled, the mother of Jesus sayeth vnto hym: They haue no wyne. Jesus sayeth vnto her: Woman, what haue I to do with the? myne houre is not yet come. His mother sayth vnto the ministers: What so euer he sayeth vnto you, do it. And ther were standynge there. vi. water pottes of stone, after the maner of the purifyenge of the Jewes, containynge. ii. or. iii. fyrkyns a pece. Jesus sayd vnto them, fyll the water pottes with water. And they filled them vp to the brym, and he

layeth vnto thē: Drawe out nowe, and beare vnto the gouernour of the feest, and they bare it. When the ruler of the feest had tayſted the water that was turned vnto wyne, & knewe not whence it was, but the miniſters which drewe the water knewe, he called the bryde-grome, and layd vnto hym: Euery man at the begynnynge dothe ſet forth good wyne, and when men be dronke, then that which is worſe but thou haſt kept the good wyne vntyll nowe. This begynnyng of myracles dyd Jeſus in Cana of Galile, & ſhewed his glory, and his diſcyples belyued on hym.

¶ The Epyſtle on the .iii. ſondaye after the octaues of the Epyphanye. The. xii. chapter to the Romayns. D.

Brethrē, be not wyſe in youre owne opinions. Retōpenſe to no man euyll for euyll, prouyde aforehand thynges honeſte, not onely before god, but alſo in the ſyghte of all men. If it be poſſyble, as moch as is in you, lyue peaceable with all men. Dearely beloued, auenge not your ſelues, but rather geue place vnto wrath, for it is wrytte: Vengeaūce is myne, I wyll reward ſayde the lorde. Therfore yf thyne ennemye hungre, fede hym, yf he thurſte, gyue hym drynke, for in ſo doynge thou ſhalte heape coles of fyre on his head. Be not ouercome of euyl

but ouercome euyl with goodnesse.
¶ The gospell on the thyrde sonday after the octaues of the Epiphanie. Matthew. viii.

Whā Jesus was come downe from the mountayne, muche people folowed hym, and behold, there came a lepre, and worshypped hym, sayenge: Master, yf thou wylt, thou canst make me clene. And Jesus put forth his hande, and touched hym, sayenge: I wyll, be thou clene. And immediatly his leprosy was clensed. And Jesus sayd vnto hym: See thou tell no man, but go and shewe thy selfe to the preste, & offre the gyfte (that Moyses cōmaunded to be offred) for a witnesse vnto thē. And whan Jesus was entred into Capernaū, there came vnto hym a Cēturion, and besought hym, sayenge: Master my seruaūt lyeth syke at home of the palsye, & is greuously payned. And Jesus sayd: Whē I come vnto hym, I wyll heale hym. The Centurion answered, and sayde: Syr I ame not worthy, that thou shuldest come vnder my roofe, but speake the worde only, and my seruaunt shalbe healed. For I also my selfe ame a man subiecte to the authorite of another, & haue soudiers vnder me, and I saye to this man: Go, and he goeth: and to another: Come, and he cometh, & to my seruaunt: Do this, and he doeth it. Whan Jesus herde these wordes,

he meruyled & sayd to them that folowed hym: Uerely I saye vnto you, I haue not founde so greate fayth in Israell. I saye vnto you, that many shal come from the east and west, and shall reste with Abraham, Isaac, & Jacob, in the kyngdom of heauen, but the chyldren of the kyngdome, shalbe caste out into vtter darkenesse, there shalbe wepynge and gnashyng of teeth. And Jesus sayd vnto the Centurio: Go thy waye, and as thou beleuest, so be it to the. And his seruaunt was healed in the selfe same houre.

¶ The epystle on the fourth sondaye after the octaues of the Epiphany. Roma. xiii. B.

Brethren, owe nothing to any man, but this, that ye loue one another: for he that loueth another, hath fulfylled the lawe. For these cõmaundements: thou shalte not commyt aduoutry, thou shalt not kyll, thou shalte not steale, thou shalte not beare false wytnes, thou shalte not luste, and so forth (yf there be any other cõmaundement,) it is all cõprehended in this sayenge, namely: Loue thy neyghbour as thy selfe. Loue hurteth not his neyghbour: therfore is loue the fulfyllynge of the lawe.

¶ The gospell on the fourth sondaye after the octaues of the Epiphany. The. viii. chap. of Mat. C.

AND whan he entred into a shyp, his disciples folowed him. And behold there arose a great tẽpest in the see, in so much that the shyppe was coue red with waues, but he was a slepe. And his disciples came to hym, and awoke hym, sayenge: Mayster saue, we perysshe. And he sayeth vnto them: why are ye fearfull, O ye of lyttle fayth? Then he arose and rebuked the wyndes & the see, and ther folowed a greate calme. But the men merueyled, sayenge: What maner of man is this, that bothe wyndes and see obey hym.

¶ The Epystle on the fyfth Sonday after the octaues of the Epyphany. The. iii. chap. to the Collossians. B.

BRethren, nowe as electe of god, holy and welbeloued, put on tender mercy, kyndnes, humblenes of mynde, meekenes, longe suffrynge, forbearynge one another, and forgyuyng one another, yf any man haue a quarell agaynst another, as Christ forgaue you, euen so do ye. Aboue all these thynges put on loue, whiche is the bonde of perfytnesse, and the peace of god rule in your hartes, to the whiche peace ye are called in one body, and se that ye be thankfull. Let the worde of Christ dwell in you plenteously with all wysedom, teache and exhorte your

owne lelues in Pſalmes and Hymnes, and ſpirituall ſonges, whiche haue fauour with them, ſyngynge with grace in your hartes to the lorde. And what ſo euer ye do (in worde or dede) do all in the name of the Lorde Jeſu, gyuynge thankes to god the father by hym.

¶ The golpell on the fyfth Sondaye after the octaues of the Epyphany, The.xiii, chap. of Matthewe. D.

JEſus ſayde vnto his diſcyples: The kyngdome of heauen is lyke vnto a man whiche ſowed good ſede in his fylde, but whyle men ſlept, his enmye came, and ſowed tares amõge the wheate, and went his waye. But whan the blade was ſpronge vp, and had brought forth fruyte, then appeared the tares alſo. So the ſeruauntes of the houſeholder came and ſayde vnto hym: Syr, dyddeſt not thou ſowe good ſede in the felde? frome whence then hath it tares? He ſayd vnto them: The enuious man hath done this. The ſeruauntes ſayde vnto hym: Wylt thou then that we go, and wede them vp? But he ſayd: naye, leſt whyle ye gather vp the tares, ye plucke vp alſo the wheate with them, let bothe growe together vntyll the haruell, and in tyme of harueſt, I wyll ſay to the repers: Gather ye fyrſt the tares, and bynde

them together in shewes, to be brent, but gather the weate into my barne.

¶ The epystle on the sondaye after weddynge goeth out, called Septuagesima. The i. pystle to the Cor. the. ix. chap. E.

Brethren, perceyue you not how that they which runne in a course, runne al, yet but one receaueth the reward: so rūne, that ye may optayne. Euery man that proueth maystryes, abstayneth from thynges, & they do it to obtayne a crowne that shall perysshe: but we to obtayne an euerlastyng crowne. I therfore so rūne not as at an vncertayne thynge, so fyghte I not, as one that beateth the ayre: but I tame my body, and bynge it into subiection, leste by ony meanes it come to passe, that whan I haue preached to other, I my selfe shulde be a caste awaye. Brethrē, I wold not that ye shuld be ignorāt how that our fathers were all vnder the cloude, and all passed thorowe the see, and were all baptysed vnder Moses in the cloude, and in the see, and dyd all eate of one spirytuall meate, and dyd all dryncke of one maner of spirituall drynke, and they dronke of that spiritual rocke that folowed them, which rocke was Christ.

¶ The gospell on the sondaye after weddynge goeth out called Septuagesima. The xx. chap. of Mat. A.

JEsus sayde vnto his disciples: The kyngdome of heauen is lyke vnto a man that is an housholder, whiche went out early in the moznynge to hyze labourers into his vyneyard: and whā the agrement was made with the labourers foz a peny a daye, he sent them into his vyneyarde. And he went out about the thyzde houre, and sawe other standyng ydle in the market place, and sayde vnto them: Go ye also in to the vyneyarde, and what so euer is right, I wyl geue you. And they wente theyz way. Agayne he went out about the syxte & nynth houre, and dyd lykewyse. And about the eleuenth houre he went out, and founde other standynge ydle, and sayde vnto them: Why stande ye here all the daye ydle? They sayde vnto hym: Bycause no man hath hyzed vs. He sayde vnto them: Go ye also into the vyneyarde, & what so euer is ryght, that shall ye receaue. So whan euen was come, the lozde of the vyneyarde sayde vnto his stewarde: Call the labourers, and gyue theym theyz hyze, begynnynge at the laste vntyll the fyrste. And whan they dyd come that came aboute the eleuēth houre, they receyued euery

man a peny. But whan the fyrste came also, they supposed that they shulde haue receyued more, and they lykewyse receyued euery man a peny. And whan they had receyued it, they murmured agaynst the good man of the house-sayenge: These laste haue wrought but one houre, and thou haste made them equall vnto vs, whiche haue borne the burthen and heate of the daye. But he answered vnto one of the, and sayde: Frende, I do the no wronge, dyddeste thou not agree with me for a peny? Take that is thyne, and go thy waye, I wyll gyue vnto this laste, as moche as to the. Is it not lawfull for me to do as me lysteth with myne owne goodes? is thyne eye cuyll bycause I do good? So the last shalbe fyrst, and the fyrst shalbe laste: for many be called, but fewe be chosen.

¶ The Epystle on the sondaye of Sexagesima. The. ii. pystle to the Corynthians, and the. xi. chappter. D.

BRethren, ye suffre fooles gladly, seynge that ye youre selues are wyse, for ye suffre yf a man bryngе you in to bondage, yf a man deuoure, yf a man take, yf a mā exalte hymselfe, yf a man smyte you on the face, I speake as concernynge rebuke, as though we had ben weake (in this behalfe) how be it, wherin so euer

any man dare be bolde, (I speake foolyshly,) I dare be bolde also. They are Ebrues, euen so am I. They are Israelites, euē so am I. They are the sede of Abrahā, euen so am I. They are the ministers of Chryst, (I speake as a foole) I am more. In labours more abundaunt, in strypes aboue measure, in pryson more plenteously, in deth oft, of the Iewes fyue tymes receyued I, euery tyme .xl. strypes save one. Thryse was I beaten with roddes, I was once stoned, I suffred thryse shypwrake. Nyght and day haue I ben in the depth of the see, in iourneyeng often, in ieoperdyes of myne own nacio, in ieoperdyes amonge the Heathen. In peryls in cyties, in peryls in wyldernesse, in peryls in the see, in peryls amonge false brethren, in labour & trauayle, in watchynge often, in hunger, in thurste, in fastynges often, in colde and nakednes, beside the thynges whiche outwardly happen vnto me, I ame combred dayly and do care for all congregacyons. Who is weake, and I ame not weake? Who is offended, and I burne not? Yf I muste nedes boaste, I wyll boaste of the thynges that concerne myne infirmities. The god and father of our lorde Iesus Chryst, whiche is blessed for euermore, knoweth that I lye not.

¶ The gospell on the sondaye of Sexagesima. The. viii. chapyter of Luke. A.

WHan muche people were gathered together, and were come to Jesus out of all cyties, he spake by a similitude The sower went out to sowe his sede, and as he sowed, some fell by the waye syde, and it was troden vnder fete, and the foules of the ayre deuoured it vp, and some fell on stones, and as soone as it was spronge vp, it wythered awaye, because it lacked moystnes: and some fell amonge thornes, & the thornes spronge vp with it, and choked it. And some fell on good ground, and sprong vp, and bare fruyte an hondreth folde. And as he sayde these thynges, he cryed: He that hath eares to heare, let hym heare. And his disciples asked hym, sayenge: What maner of similitude is this And he sayd: Vnto you it is gyuen to knowe the secretes of the kyngdome of god, but to other in parables, that whan they se, they shuld not se: and whan they heare, they shuld not vnderstande. The parable is this: The sede is the worde of God, those that are beside the way, are they that heare, and then cometh the deuyll, & taketh awaye the worde out of theyr hartes, lest they shulde beleue, and be saued. They on the stones, are they whiche whan they heare receyue the

worde with ioye, and these haue no rootes, whiche for a whyle beliue, and in tyme of temptacion go away. And that which fell among thornes, are they, which whē they haue herde, go forth, and are choked with cares, and ryches, and voluptuose lyuynge, and bringe forth no fruyte. That whiche fell in the good ground, are they whiche with a good and pure harte heare the worde, and kepe it, and bringe forthe fruyte thorowe pacyence.

¶ The pystle on the sondaye of quinquagesima. The fyrste pystle to the Corinthyans. the.xiii. Chapter. A.

BRethren, though I speake with the tunges of men and of aungels, and haue no loue, I am euen as sowndyng brasse, or as a tynklynge cymbale. And though I coulde prophecye, and vnderstode all secretes, and all knowlege, yee yf I haue all fayth, so that I can moue mountaynes out of theyr places, and yet haue no loue, I ame nothynge. And though I bestowe all my goodes to fede the poore, and though I gene my body euen that I burned, and yet haue no loue, it profiteth me nothyng. Loue suffreth longe & is courteous, loue enuyeth not, loue dothe not frowardly, swelleth not, dealeth not dishonestly, seketh not hyr owne, is not prouoked

to angre, thynketh no euyll, reioyceth not in iniquitie, but reioyceth in the truth, suffreth al thynge, beleueth all thynges, hopeth all thynges, endureth al thynges. Though that prophecyenges fayle, eyther tunges ceasse, or knowledge vanysshe awaye, yet loue falleth neuer awaye: for our knowledge is vnperfyte, and our prophecyenge is vnperfyte: but whan that whiche is perfytte is come, than that whiche is vnperfyte shall be done away. Whan I was a chylde, I spake as a chylde, I vnderstode as a chylde, I ymagyned as a chylde: but as soone as I was a man, I put awaye all chyldysshnes, nowe we se in a glasse euen in a darke speakyng, but than shall we se face to face. Nowe I knowe vnperfytly, but than shall I knowe euen as I am knowē, nowe abydeth fayth hope, and loue, euen these thre, but the chefe of these is loue.

¶ The gospell on the sondaye of quinquagesima. The. xviii. chappter of Luke. F.

IEsus toke vnto hym the. xii. and sayd vnto them: Behold we go vp to Jerusalem, and all shall be fulfylled, that is wrytten by the prophetes, of the sonne of man. For he shall be deliuered vnto the gentyles, and shall be mocked, and despytfully entreated, and spitten on: and whan they

haue scourged hym, they wyll put hym to death, and the thyrde daye shall he ryse agayne. And they vnderstode none of these thynges, & this sayenge was hyd from them, so that they perceiued not the thynges whiche were spoken. And it came to passe, that as he was come nye vnto Jerico, a certayne blynde man sate by the waye syde beggynge: and whan he herde the people passe by, he asked what it ment And they sayde vnto hym, that Jesus of Nazareth went by, and he cryed, sayenge: Jesus thou sonne of Dauyd, haue mercy on me. And they whiche went before rebuked hym, because he shulde holde his peace, but he cryed so muche the more: Thou sõne of Dauyd haue mercy on me. And Jesus stode styll and cõmaũded hym to be brought vnto hym: and whan he was come nere, he asked hym, sayeng: What wylt thou that I do vnto the? And he sayd: Lord, that I may receyue my syghte. And Jesus sayde vnto hym: Receaue thy syght, thy fayth hath saued the: and immediatly he receaued his syghte, and folowed hym prayesynge god: & all the people whan they sawe it, gaue laude to god.

¶ The Epystle on Ashewensday
The second chap. of Joel. C.

OUr Lorde sayeth: Turne you vnto me with all your hartes, with fastynge, we-

pynge and mournynge, teare your hartes and not your garmentes, turne you vnto the lord your god/ for he is gracyous and mercyfull, longe suffrynge and of great compassyon, and ready to pardon wickednesse, then (no doubte) he also shall turne, and forgyue/ and after his chastenyng he shall let your increace remayne for meat & drynke offerynges vnto the lord your god. Blowe out the trompet in Syon, proclayme a fastynge, call the congregacyon, and gather the people togyther/warne the congregacyon gather the elders, bryng the chyldren & suklynges together. Let the brydegrome come out of his chambre, and the bryde out of hyr parlour, let the prestes that minister vnto the lorde wepe bytwene the porche and the aulter, & saye: Be fauourable o lorde, be fauourable vnto thy people, let not thy heritage be broughte to suche confusyon, leste the Heythen be lordes therof. Wherfore shulde they saye amonge the Heythen: Where is now theyr god. Than shal the lord be gelous ouer his lande, & spare his people/ yee, the lorde shall answere, and saye vnto his people: Beholde, I wyll sende you corne, wyne, & oyle, so that ye shall haue plenty of them, and I wyll nomore geue you ouer to be a reproffe amonge the Heythen.

¶The golpell on Aſhewenſday.
The.vi.chapter Matthew.C.

CHryſte ſayd vnto his diſcyples: Whan ye faſte, be not ſad, as the ypocrytes are/ for they diſfigure theyr faces, that it maye appeare vnto me how that they faſte. Verely I ſaye vnto you, they haue theyr reward. But thou whan thou faſteſt, anoynte thy heed, & waſſhe thy face, that it appeare not vnto men, how that thou faſteſt, but vnto thy father whiche is in ſecrete / and thy father whiche ſeeth in ſecrete, ſhall rewarde the openly. Laye not vp for your ſelues treaſure vpō erth, where the ruſt and mothe doth corrupte, and where theues breake through and ſteale/but laye vp for you treaſures in heuen, where neyther ruſte, nor mothe doth corrupt, and where theues do not breake thorow, nor ſteale. For where your treaſure is, there wyll your harte be alſo.

¶The epyſtle on the fyrſt ſondaye in lent. The ſeconde epyſtle to the Cor.vi.C.

BRethren, we alſo as helpers erhorte you, that ye receyue not the grace of god in vayne: for he ſayeth: I haue herde the in the tyme accepted, and in the daye of ſalnacyon haue I ſuccoured the. Behold, nowe is the accepted tyme, beholde, nowe is the daye of ſal-

nacyon, let vs gyue no occasyon of euyll, that in our office be found no faute, but in all thynges let vs behaue our selues as the ministers of god: In muche pacyence, in afflictyons, in necessities, in anguysshes, in strypes, in presonmentes, in strykes, in laboures, in watchinges in fastynge, in purenesse, in knowledge, in longe sufferynge, in kyndnesse, in the holy ghoste, in loue vnfayned, in the wordes of truth, in the power of god, by the armure of ryghteousnes, of the ryghthand and on the lefte, by honour & dyshonour, by euyll reporte and good reporte, as deceyuers, and yet true, as vnknowen, and yet knowen: as dyenge, and beholde we lyue: as chastened, and not kylled: as sorowynge, & yet alwaye mery: as poore, and yet make many ryche, as hauynge nothyng, and yet possessyng all thynges.

¶ The gospell on the fyrste Sonday in lent. The iiii. chapyter of Matthewe. A.

THen Jesus was led away of the spirite into wyldernesse, to be tempted of the deuyll. And whan he hadde fasted forty dayes and forty nyghtes, at the laste he was anhungred. And whan the tempter came to hym, he sayd: If thou be the sonne of god, cõmaũde that these stones be made bredde. But he answered and sayde: It is wrytten: Man

shall not lyue onely by breade, but by euery worde that procedeth out of the mouth of god. Then the deuyll taketh hym vp into the holy cytie, and setteth hym on a pinnacle of the temple, and sayeth vnto hym: If thou be the sonne of god, caste thy selfe downe headlyng: for it is wrytten: He shall geue his aungels charge ouer the, and with theyr handes they shall hold the vp, lest at any tyme thou dasshe thy foote agaynste a stone. And Jesus sayde to hym: It is wrytten agayne: Thou shalte not tempte the lorde thy god. Agayne the deuyll taketh hym vp into an exceedyng hye mountayne, & sheweth hym all the kyngdomes of the worlde, & the glorye of them, and sayeth vnto hym: All these wyl I gyue the, yf thou wylt fall downe & worshyppe me. Then sayeth Jesus vnto hym: Auoyde Sathan, for it is wrytten: Thou shalte worshyp the lorde thy god, and hym onely shalte thou serue.

¶ The epystle on the seconde sondaye in lent. The fyrste epystle to the Thessalonians and fourth chappter. A.

We beseche you brethren, and exhorte you by the lorde Jesus, that ye encrease more & more euen as ye haue receyued of vs, how ye ought to walke and to please god: For ye knowe what cõmaundementes we gaue

you by oure lorde Jesu Christ. For this is the wyll of god, euen your holynesse, that ye shulde abstayne from fornicacion, & that euery one of you shulde knowe how to kepe his vessel in holynesse and honour: and not in the lust of cōcupiscence, as do the Heythen, whiche knowe not god: that no man oppresse and defraude his brother in bargaynynge, bycause that the lord is the auenger of all such thynges, as we tolde you before and testified. For god hath not called vs vnto vnclennesse, but vnto holynesse in Christe Jesus our lorde.

¶ The Gospel on the .ii. sonday in lent. The .xv. chap. of Matth. ℒ.

JEsus went thence and departed into the coastes of Tyre and Sydon. And beholde, a woman of Canaan whiche came out of the same coastes, and cryed vnto hym, sayenge: Haue mercy on me (o lorde,) thou sonne of Dauyd, my doughter is pytcously vexed with a deuyl. But he answered her nothynge at all. And his disciples came and besought hym, sayeng: Sende her away, for she cryeth after vs. He answered, and sayde: I ame not sente, but vnto the lost shepe of the house of Israell. Than she came & worshypped hym sainge: Mayster, helpe me. He answered and sayde, It is not mete to take the childrens breade, and to caste it to dog

ges. She answered and sayde: Truth lorde. Neuertheles the dogges eate of the crommes which fal from theyr maysters table. Than Jesus answered, & saide vnto her: O woman, great is thy faith, be it vnto the euen as thou wylte. And hyr doughter was made whole euē at that same tyme.

¶ The pystle on the. iii. sondaye in lent. To the Ephesians. v. chap.

BRethren, be ye therfore followers of god as dere chyldren, & walke in loue, euē as christ loued vs, & gaue hymselfe for vs, an offring and a sacrifice of swete sauour to god, as for fornicacion and al vnclennes or couetousnes, let it not be once named among you, as it becōmeth saintes or fylthynesse, or foolyshe talking, or iesting which are not comly, but rather gyuyng of thākes. For this ye knowe, that no whoremonger, eyther vncleane persone, or couetous persone, which is a worshipper of ymages, hath any inheritaunce in the kingdome of Christ, & of god. Let no man deceyue you with vayne wordes, for bycause of such thynges cōmeth the wrath of god vpon the chyldren of disobedience. Be not ye therfore cōpanions of them, ye were somtyme darkenes, but nowe are ye lyghte in the lorde, walke as chyldren of lyghte, for the frute of the spirite cōsisteth in al goodnes, righteousnes, & truth

¶ The Gospell on the thyrde sonday in lente. The. xi. chapyter of Luke. L.

JEsus was castyng out a deuyll, & the same was dõme. And when he had caste out the deuyll, the dõme spake, & the people wondered: but some of them sayde: He casteth out deuyls thorow Belzebub, the cheke of the deuyls. And other tempted hym, & required of hym a signe from heauẽ. But he knowing theyr thoughtes, sayde vnto them: Euery kyngdome diuided agaynste it selfe, is desolate, and one house dothe fall vpon an other. Yf Sathan also be diuided agaynste hym selfe, howe shall his kyngdome endure? bycause ye saye, that I caste out deuyls thorowe Belzebub. Yf I by the helpe of Belzebub cast out deuyls, by whose helpe do your chyldren caste them out? Therfore shal they be your iuges. But yf I with the fynger of god cast out deuyls, no dowte, the kyngdome of god is come vpon you. Whan a stronge man armed watcheth his house, the thynges that he possesseth are in peace, but whan a strõger than he commeth vpon hym, and ouercõmeth hym, he taketh from hym all his harneys, wherin he trusted, and diuideth his goodes. He that is not with me is agaynst me, and he that gathered not with me, scatereth abrode. Whan the vnclene

spyrite is gone oute of a man, he walketh through drye places, seekynge reste, and whan he fyndeth none, he sayeth: I wyll returne agayne vnto my house, whence I came out: and whan he cōmeth, he fyndeth it swepte and garnyshed, than goeth he and taketh to hym seuen other spirytes, worse than hym selfe, and they entre in, and dwell there: so the ende of that mā is worse than the begynnyng. And it fortuned that as he spake these thynges, a certayne woman of the company lyfte vp hyr voyce, and sayde vnto hym: Happy is the wombe that bare the, and the pappes whiche gaue the sucke. But he sayde: Yee happy are they that heare the worde of god, & kepe it.

¶ The pystle on mydlent sondaye. The fourth chappter to the Galathians. ¶.

BRethren it is wrytten, that Abraham had. ii. sonnes, the one by a bonde mayd, the other by a fre woman, yee and he which was borne of the bonde woman was borne after the flesh: but he whiche was of the fre woman, was borne by promese: which thynges are spoken by an allegory For these are two testamentes, the one frome the mounte Sina, whiche gendreth vnto bondage, whiche is Agar, for mount Sina is Agar in Arabia, and bordereth

vpon the cytie, whiche is nowe called Jerusalem, and is in bondage with hyr chyldren. But Jerusalem whiche is above, is free, whiche is the mother of vs all. For it is wrytten: Reioyce thou baren that bearest no chyldren, breake forth, and crye thou that trauaylest not: for the desolate hath many mo chyldren, than she whiche hath an husbande. Brethren, we are after Isaac the chyldren of promyse, but as than he that was borne after the flesshe, persecuted hym that was borne after the spirite: euen so is it nowe. Neuertheless, what sayeth the scrypture? Put away the bonde woman, & hyr sonne: for the sonne of the bonde woman shall not be heyre with the sonne of the free woman. So than brethren, we are not chyldren of the bondewoman, but of the free woman.

¶ The Gospell on mydlent sondaye. The. vi. chapiter of John. A.

JEsus went his waye ouer the see of Galile, whiche is the see of Tiberias, and a greate multitude folowed hym, bycause they sawe his miracles, whiche he dyd on them that were diseased. And Jesus went vp into a moũtayne and there he sate with his disciples, and Easter a feaste of the Jewes was nye. When Jesus then lyfte vp his

eyes, and sawe a great company come vnto hym, he sayeth vnto Philyp: Whence shall we bye breade that these may eate? This he sayde to proue hym, for he hym selfe knewe what he wolde do. Philip answered hym: Two hondreth penyworth of breade are not sufficient for them, that euery man may take a lytle. One of his disciples Andrewe, Simon Peters brother, sayth vnto hym: There is a ladde here, which hath fyue barly loues, and two fysshes, but what is that amonge so many? And Jesus sayde: Make the people sytte downe. There was muche grasse in that place: so the mē sate down, in nombre about fyue thousande. And Jesus toke the breade, and when he hadde gyuen thankes, he gaue to the disciples, and the disciples to them that were set downe. And lykewyse of the fyshe, as muche as they wolde. Whan they hadde eaten ynough, he sayeth vnto his disciples: Gather vp the broken meate whiche remayneth, that nothyng be lost. And they gathered it together and fylled. xii. baskets with the broken meate, of the fyue barly loues, which broken meate remayned vnto them that had eaten. Then those men whan they had sene the miracle that Jesus dyd, sayde: This is of truthe the same prophete that shuld come in to the worlde.

The Epystles and

¶ The pystle on passion sondaye.
The.ix.chapter to the
Hebrues. C.

BRethren, Christe beynge an hye prest of good thynges to come, came by a greater & more perfyte tabernacle, not made with handes, that is to say, not of this buyldynge, neyther by the bloude of goates and calues, but by his owne bloude he entred in once in to the holy place, and founde eternall redempcyon. For yf the bloude of oxen and of goates, and the ashes of a yonge cowe whan it was spryncled, purifyeth the vnclene, as touchynge the purifyenge of the flesshe: How much more shall the bloude of Chryste (whiche thorowe the eternall spirite, offred hym selfe without spot to god) pourge youre consciences from dead workes, for to serue the lyuynge god. And for this cause is he the mediatour of the newe testament, that thorowe deth whiche chaunced for the redempcyon of those transgressyons that were vnder the fyrst testament, they which are called myght receyue the promyse of eternall inheritaunce.

¶ The gospell on passyon sonday
The.viii.chapyter of
Jhon.F.

JEsus sayde vnto the company of the Jewes and the hye prestes: Whiche of you

rebuketh me of synne? Yf I saye the truthe, why do not ye beleue me? He that is of god, heareth gods wordes, ye therfore heare them not, because ye are not of god. Then answered the Iewes, and sayde vnto hym: Say we not well that thou arte a Samaritane, and hast the deuell? Iesus answered: I haue not the deuyll, but I honour my father, and ye haue dyshonoured me. I seke not myne owne prayse, there is one that seketh, & iudgeth. Verely verely I say vnto you, yf a man kepe my sayenge, he shall neuer se death. Then sayde the Iewes vnto hym: Now know we that thou hast the deuyll. Abraham is deade, and the prophetes, and thou sayest: Yf a mā kepe my sayenge, he shall neuer tayste of death. Art thou greater then oure father Abraham, whiche is deade, & the prophetes are deade? Whō makest thou thy selfe? Iesus answered: Yf I honour my selfe, my honour is nothyng, it is my father that honoureth me, which ye say, is your god, and yet haue ye not knowen hym, but I knowe hym: and yf I saye I knowe hym not, I shall be a lyer, lyke vnto you. But I knowe hym, and kepe his sayenge. Your father Abraham was glad to se my daye, & he sawe it, and reioyced. Then sayde the Iewes vnto hym: Thou arte not yet fyfty yeare olde, and hast thou

sene Abraham: Jesus sayde vnto them: Verely verely I saye vnto you, yer Abraham was borne, I am. Then toke they vp stones to caste at hym: but Jesus hyd hym selfe, and went out of the temple.

¶ The epistle on Palme sonday.

The seconde chapter to the Philippians. A.

BRethren, let the same mynde be in you, that was also in Christ Jesu, whiche whan he was in the shape of god, thought it not robbery to be equal with God, Neuertheless, he made him selfe of no reputacion, takyng on him the shape of a seruaũt, and became lyke vnto men, and was found in his apparel as a man: he humbled him self, and became obedient vnto the death, euen the deth of the crosse. Wherfore god also hath exalted hym on hye, and gyuen him a name which is aboue al names, that in the name of Jesus euery knee shulde bowe, bothe of thynges in heauen, and thynges in earth, & thynges vnder the earth, and that all tunges shuld confesse that Jesus Christ is the lord, vnto the prayse of god the father.

¶ The passion on palme sondaye. The. xxvi. chapter of Matthewe. A.

JEsus sayde vnto his disciples: Ye knowe that after two dayes shall be Easter, and the sonne of man shall

be delyuered ouer to be crucified. Thā assembled together the chefe prestes, and the Scribes, and the elders of the people, vnto the palays of the hyghe preste, whiche was called Cayphas, and helde a counsayle, that they myghte take Jesus by subtilite, and kyll hym. But they sayde: Not on the holy daye, leste ther be any vprours amonge the people.

When Jesus was in Bethanye in the house of Simon the lyper, ther came vnto hym a woman hauynge an alabaster boxe of precyous oyntment, and poured it on his heade as he sate at the boyde. When his disciples sawe it, they had indignacyon, sayenge: What neded this wayste? this oyntmente myghte haue ben well solde, and gyuen to the pooze. When Jesus vnderstode that, he sayde to them: Why trouble ye the woman, she hath wrought a good worke vpon me, for ye haue pooze folke alwayes with you, but me shall ye not haue alwayes. And in that she cast this oyntmēt on my body, she dyd it to burye me withall. Verely I say vnto you, where so euer this gospell shall be preached throughout all the worlde, there shall also this that she hath done, be tolde for a memoryall of her. Then one of the twelue, called Judas Iscarioth, went vnto the chefe prestes, and sayd: What wyll ye geue me,

and I wyl deliuer hym vnto you: And they appoynted vnto hym thyrty peces of syluer, & from that tyme, he soughte opportunite to betraye hym. The fyrst day of swete breade, the disciples came to Jesus, sayenge vnto hym: Where wylt thou that we prepare for the, to eate the Paschall lambe? And he sayde: Go into the citie, vnto such a man, and saye vnto hym: The mayster sayeth my tyme is at hande, I wyl kepe myne Easter at thy house with my disciples. And the disciples dyd as Jesus had appoynted them, and made ready the Easter lambe. When the euen was come, he sate downe with the twelue. And as they dyd eate, he sayde: Verely I saye vnto you, that one of you shall betraye me. And they were exceedynge sorowfull, and began euery one of them to say vnto hym: Is it I lorde? He answered, and sayde: He that dyppeth his hande with me in the dysshe, the same shall betraye me. The sonne of man goeth as it is wrytten of hym, but wo be to that man by whome the sonne of man shalbe betrayed. It had ben good for that man, yf he had neuer ben borne. Than Judas whiche betrayed hym, answered and sayde: Mayster, it is I? He sayd to hym, thou hast sayde. As they dyd eate, Jesus toke bread, and gaue thankes, brake it, and gaue it to the dis-

ciples, and sayde: Take, eate, this is my body. And he toke the cup, and thanked, and gaue it them, sayenge: Drynke of it euery one, for this is my bloude of the newe testament, that shall be shed for many, for the remyssyō of synnes. I saye vnto you: I wyl not drynke henceforth of this fruyte of the vinetre, vntyll that daye, when I shall drynke it newe with you in my fathers kyngdome. And when they had sayde grace, they went out into mounte Oliuete. Then sayd Iesus vnto them: All ye shall be offended by me this nyghte. For it is wrytten: I wyll smyte the shepeherde, and the shepe of the flocke shalbe scattered abroade. But after I am rysen agayne, I wyll go before you into Galile. Peter answered, & sayd vnto hym: Though all men be offended by the, yet wyl I neuer be offended. Iesus sayde vnto hym: Verely I say vnto the, that this same nyghte before the cocke crowe, thou shalte denye me thryse. Peter sayd vnto hym: Yf I shulde dye with the, yet wyll I not denye the. Lykewyse also sayd all the disciples. Then came Iesus with them vnto a ferme place, which is called Gethsemane, and sayde vnto the disceyples: Syt ye here, whyle I go and praye yonder. And he toke with hym Peter, and the two sonnes of zebede, and began to waxe sorowfull, & heuy.

Then sayd Jesus vnto them: My soule is heuy euen vnto the death, tary ye here and watche with me. And he went a lytle farther, & fell flatte on his face, and prayed sayeng: O my father yf it be possyble, let this cuppe passe fro me, neuertheles, not as I wyll, but as thou wylte. And he came vnto the disciples, and founde them a slepe, and sayde to Peter: What? coulde ye not watche with me one houre? watche & praye, that ye entre not into temptacyon. The spirite is wyllynge, but the flesshe is weake. He went away once agayn, & prayed, sayenge: O my father, yf this cup may not passe away fro me, except I dyynke of it, thy wyll be fulfylled, and he came and founde them a slepe agayne, for theyr eyes were heuy, and he lefte them and went agayne, & prayed the thyrde tyme, sayenge the same wordes. Then came he to his disciples, and sayd vnto them: Slepe on nowe & take your reste, beholde, the houre is at hande, and the sonne of man shall be betrayed into the handes of synners: Ryse let vs be goynge, beholde, he is at hande that doth betraye me. Whyle he yet spake, lo Judas one of the. xii. came & with him a great multitude, with swerades & staues, sent from the chefe prestes & elders of the people. But he that betrayed hym had gyuen them a token, sayeng: Who so euer

I kysse, that same is he, holde hym faste. And forth with all he came to Jesus, and sayd: Hayle maister, and kyssed hym. And Jesus sayde vnto hym: Frende, wherfore arte thou come? Then came they, and layed hãdes on Jesue, & toke hym And beholde, one of them whiche were with Jesus, stretched out his hand, & drewe hys swearde, and stroke a seruãt of the hye preste, and smoth of his eare. Then sayde Jesus vnto hym: Put vp thy sweard in to his sheeth, for all that laye hande on the swearde, shall perysshe with the swearde. Thynkest thou that I can not now pray to my father, and he shall gyue me euen nowe mo then. xii. legions of aungels. But how then shulde the scriptures be fulfylled? for so must it be. The same tyme sayde Jesus to the multitude. Ye be come outs as it were vnto a theefe, with swearodes & staues for to take me, I sate dayly teachynge in the temple amonge you, & ye toke me not. All this was done that the scriptures of the prophetes myghte be fulfilled. Then all the disciples forsoke hym, & fled. And they toke Jesus, and ledde hym to Caiphas the hye preest, where the scribes and the elders were assembled. And Peter folowed hym a farre of, vnto the hye preestes place, and wente and sate with the seruauntes, to se the ende. The chefe prestes and the

elders, and all the counsell, sought false wytnesse agaynste Jesus, for to put hym to deash, but founde none: in so muche, that when many false wytnesses came, yet founde they none. At the laste came two false wytnesses, and sayde: This felowe sayd: I can destroye the temple of god, and buylde it agayne in iii. dayes. And the cheke preest arose and sayde vnto hym: Answerest thou nothynge? Howe is it that these beare wytnesse agaynste the? But Jesus helde his peace. And the cheke preste answered, & sayde to hym: I charge the in the name of the lyuynge god, that thou tell vs whether thou be Christe the sonne of god. Jesus sayde to hym: Thou haste sayde. Neuertheles I say vnto you, hereafter shall ye se the sonne of man, syttynge on the ryght hande of power, and come in the cloudes of the skye. Then the hye preest rente his clothes, sayenge: He hath spoken blasphemy, what nede we any mo wytnesses. Beholde, nowe ye haue herde his blasphemy, what thynke ye? They answered, and sayd: He is worthy to dye. Then spytted they in his face, & buffetted hym with fystes. And other smote hym with the palme of theyr handes on the face sayenge: Tell vs thou Christ, who is he that smote the? Peter sate without in the palayes, & a damsell came to hym, sayenge: Thou

also waste with Jesus of Galile. But he denyed before them al, saying: I wote not what thou sayest. When he was gone out into the porche, an other wench sawe hym, & sayd vnto them that were there: This felowe was also with Jesus of Nazareth. And agayne he denyed with an othe, that he knew not the man. And after a whyle came vnto hym, they that stode by and sayde vnto Peter: Surely thou arte euen one of them, for thy speche bewrayeth the. Then began he to curse, and to sweare, that he knewe not the man / and immediatly the cocke crewe. And Peter remembred the wordes of Jesu, whiche sayde vnto hym: Before the cocke crowe, thou shalt denye me thryse, and went out at the doers, and wepte bytterly. When the morning was come, all the chefe prestes and the elders of the people, helde a counsel agaynst Jesus, to put hym to death, and brought hym bounde, and delyuered hym vnto Poncius Pylate the debite. Then Judas whiche betrayed hym, sawe that he was condemned, he repented hym selfe, and brought agayne the .xxx. plates of syluer to the hye prestes and elders, sayenge: I haue synned, betrayenge the innocent bloude. And they sayde, what is that to vs: se thou to that. And he caste downe the syluer plates in the temple, and

departed, and wente and honge hym selfe, & the chefe prestes toke the syluer plates, and sayde: It is not lawfull for to put them into the treasure, bycause it is the pryce of bloude. And they toke counsell, and boughte with them a potters felde, to bury straungers in, wher fore the felde is called the felde of bloude, vnto this daye. Then was fulfylled that whiche was spoken by Jeremy the prophete, sayenge: And they toke .xxx. syluer plates, the pryce of hym that was valued whom they bought of the chyldren of Israell, and they gaue them for the potters felde, as the lorde appoynted me. Jesus stode before the debyte, and the debyte axed hym, sayenge: Art thou the kynge of the Jewes? Jesus sayde vnto hym: Thou sayst. And whan he was accused of the chefe prestes & elders, he answered nothynge. Then sayd Pylate vnto hym: Hearest thou not howe many thynges they laye agaynste the? And he answered to hym neuer a word, in so much that the debyte meruayled greatly. At that feest the debyte was wonte to delyuer vnto the people a pry soner, whome they wolde desyre. He had than a notable pryloner, called Barrabas, and when they were gathered togyther, Pylate sayde vnto them: Whether wyll ye: that I gyue louse vnto you, Bar

rabas, or Jesus whiche is called Christe: For he knewe well, that for enuy they had delyuered hym. Whan he was set downe to gyue iudgement, his wyfe sente to hym sayenge: Haue thou nothyng to do with that iuste man, for I haue suffred many thynges this daye in a dreame about him. But the chefe prestes and elders had persuaded the people, that they shuld aske Barrabas, and shulde destroye Jesus. Then the debyte answered, and sayde vnto them: Whether of the twayne wyll ye that I let lose vnto you? And they sayde: Barrabas. Pylate sayde vnto them: What shal I do then with Jesus, which is called Christe? They all sayde to hym: Let hym be crucyfyed. Then sayd the debite: What euyll hath he done? And they cryed the more, sayeng: Let hym be crucyfyed. When Pylate sawe that he preuayled nothynge, but that more bulynesse was made, he toke water, and washed his handes before the people, sayenge, I ame innocent of the blonde of this iuste person, and that ye shall se. Then answered all the people, and sayde: His blonde be on vs, and on oure chyldren. Than let he Barrabas louse vnto them, and scourged Jesus, and delyuered hym to be crucyfied. Than the souldyours of the debyte toke Jesus into the

commune hall, and gathered vnto hym all the company, and they strypped hym, and put on hym a purple robe, and plated a crowne of thornes, and put vpon his heed, and a rede in his ryght hand, and bowed theyr knees before hym, and mocked hym, sayenge: Hayle kynge of the Jewes, and spytted vpon hym and toke the rede, and smote hym on the heed. And whan they had mocked hym, they toke the robe of hym agayne, & put his owne rayment on hym, and led hym awaye to crucyfy hym. And as they came out, they founde a man of Cyren, named Symon, hym they compelled to beare his crosse. And when they came vnto the place, called Golgatha, that is to saye, a place of deed mens sculles, they gaue hym vineger to drynke, mengled with gall: and whē he had tasted therof, he wold not drynke. When they had crucyfyed hym, they parted his garmentes, and dyd caste lottes, to fulfyll that was spoken by the prophete: They diuyded my garmentes amonge them, and vpon my vesture dyd they caste lottes. And they sate & watched hym there, & they set vp ouer his heed, the cause of his death wrytten: This is Jesus the kynge of the Jewes. And there were two theues crucyfyed with hym, one on the ryght hande, and an other on the lefte. They that passed by, re-

nyled hym, waggyng theyr heedes and sayenge: Thou that destroyest the temple of god, and buyldest it in .iii. dayes, saue thy selfe. Yf thou be the sonne of god, come downe from the crosse. Lykewyse also the hye prestes mockynge hym, with the scrybes and elders sayde: He saued other, hym selfe he can not saue. Yf he be the kyng of Israel, let hym nowe come downe frome the crosse, and we wyl belyue hym: He trusted in god, let hym delyuer hym nowe, yf he wyll haue hym: For he sayde: I am the sonne of god. That same also the theues whiche were crucyfyed with hym cast in his teeth. From the syxte houre was ther darkenes ouer all the lande, vntyll the nynth houre. And about the nynth houre, Jesus cryed with a loude voyce, sayenge: Eli Eli Lamasabathany. That is to say: My god, my god, why hast thou forsaken me? Some of them that stode there, when they herde that, sayde: This man called for Helias, and strayte waye one of them rānc and toke a sponge, and fylled it full of vineger, and put it on a rede, and gaue hym to drynke. Other sayde: Let be, let vs se whether Helias wyll come and delyuer hym. Jesus cryed agayne with a loude voyce, & yelded vp the goost. And beholde, the vayle of the temple dyd rente in twayne, frome the toppe, to the bottome, & the earth

dyd quake, & the stones dyd rente, and graues dyd open, and the bodyes of many sayntes which slept, arose and came out of theyr graues after his resurrecyon, and came into the holy cytie, and appeared vnto many. When the Centuryon and they that were with hym watchynge Jesus, sawe the earth quake, and those thynges whiche happened, they feared greatly, sayenge: Of a surety this was the sonne of god. And women were there beholdyng hym a farre of, whiche folowed Jesus frome Galile, ministringe vnto hym, amonge whiche was Mary Magdalene, & Mary the mother of James and Joses, and the mother of zebedees chyldren. When the euen was come, there came a ryche man of Aromathia named Joseph, whi che also was Jesus disciple, he went to Pylate, and begged the body of Jesus: Then Pylate commaunded the body to be delyuered And Joseph toke the body, & wrapped it in a clene lynnen cloth, and put it in his newe tombe, whiche he had had hewen out euen in the rocke, and rolled a great stone at the doze of the sepulchre, & departed. And there was Mary Magdalene and the other Mary syttynge ouer agaynst the sepulchre.

¶ The Gospel on Palmesonday.

The nexte daye that folowed the daye of preparynge, the

hye prestes and pharises gat them selues to Pylate, and sayde: Syr we remember, that this deceauer sayde whyle he was yet a lyue: After. iii. dayes I wyll aryse agayne Commaūde therfore the sepulchre be made sure vntyll the thyrde day lest peraduēture his disciples come and steale hym awaye, and say vnto the people: He is risen frō deth. and the last errour shall be worse, then the fyrste. Pylate sayde vnto them: Take watchemen, go and make it as sure as ye can. And they went and made the sepulchre sure with watchemē, & sealed the stone. ¶ The passyon on good frydaye. The. xviii. chap. of John. A.

JEsus went forth with his disciples ouer the brooke Cedron, where was a garden, into whiche he entred with his disciples. Judas also, whiche betrayed hym, knewe the place: for Jesus oftentymes resorted thyther with his disciples. Judas then after he had receaued a bende of men, and ministers of the hye prestes and pharises, came thyther with lanternes and fyre brondes, and weapens. Then Jesus knowynge all thynges that shulde come on hym, went forthe, and sayd vnto them: Whome seke ye? They answered hym: Jesus of Nazareth. Jesus sayd vnto them: I am he. Judas also whiche betrayed hym, stode with them, but

as soone as he had sayde vnto the I am he, they went backewardes, and fell to the grounde. And he asked them agayne: Whom seke ye? They sayde: Jesus of Nazareth. Jesus answered: I sayd vnto you, I am he, yf ye seke me, let these go theyr way, that the sayenge might be fulfylled, whyche he spake: Of them whych thou gauest me, haue I not loste one. Then Symon Peter hauynge a swearde, drewe it, and smote the hye prestes seruaũt, and cut of his ryght eare. The seruauntes name was Malchus. Therfore sayd Jesus vnto Peter, put vp thy sweard into the sheeth: shall not I drynke the cup whiche my father hath gyuen me? Than the company, and the captayne, & mynysters of the Jewes, toke Jesus, and bounde hym, and led hym awaye to Anna fyrst, for he was fatherlaw vnto Cayphas, whiche was the hye prest that same yeare. Cayphas was he which gaue counsell to the Jewes, that it was expedient that one man shulde dye for the people. And Symon Peter followed Jesus, and so dyd an other disciple, that disciple was knowen vnto the hye prest, & went in with Jesus into the palays of the hye prest: but Peter stode at the dore without. Than went out the other disciple, whiche was knowen vnto the hye preste, and spake to the damesell that kepte the dore, and

brought in Peter. Than sayd the damsell that kepte the doze vnto Peter: Arte not thou also one of this mans disciples? He sayde: I am not. The seruauntes and the ministers stode there, whiche had made a fyze of coles, foz it was colde, and they warmed themselues. Peter also stode among them and warmed hym. The hye prests then axed Jesus of his disciples, and of his doctrine. Jesus answered hym: I spake openly in the worlde, I euer taught in the synagoge, and in the temple, where all the Jewes dyd resozte, & in secrete haue I sayde nothyng. Why axest thou me? Axe them whyche herde me, what I haue sayd vnto them. Behold, they can tell what I said. When he had thus spoken, one of the minysters whyche stode by, smote Jesus on the face, sayenge: Answerest thou the hye prest so? Jesus answered hym: Yf I haue euell spoken, beare wytnesse of the euyll: But yf I haue well spoken, why smytest thou me? And Annas sent hym bounde vnto Caiphas the hye prest. Symon Peter stode and warmed hym selfe. And they sayd vnto hym, arte not thou also one of hys disciples? He denyed it, and sayde: I am not. One of the seruaūtes of the hye prestes hys colyn whose eare Peter smote of, sayde vnto hym: Dyd not I se the in the garden wyth hym?

Peter denyed it agayne, and immediatly the cocke crewe. Than ledde they Jesus from Cayphas, in to the hall of iudgemēt. It was in the morowyng & they them selues went not into the iudgement hall, lest they shuld be defyled, but that they myghte eate the Paschall lambe. Pylate than wente oute vnto them, and sayde: What accusation bryngе ye agaynste thys man? They answered, and sayde vnto hym: yf he were not an euyll doer, we wolde not haue delyuered hym vnto the. Then sayde Pylate vnto them: Take ye hym, and iudge hym after youre owne law. Than the Jewes sayd vnto hym: It is not lawfull for vs to put any man to deathe. That the wordes of Jesus myghte be fulfylled, whyche he spake signifyeng what death he shulde dye. Than Pylate entred in to the iudgement hall agayne, and called Jesus, and sayd vnto hym: Arte thou the kynge of the Jewes? Jesus answered: Sayest thou that of thy selfe, or dyd other tell it the of me? Pylate answered: Am I a Jewe? Thyne owne nacyon and hye prestes haue delyuered the vnto me. What hast thou done? Jesus answered: My kyngdome is not of thys worlde, yf my kyngdome were of thys worlde than wolde my mynysters surely fyghte, that I shulde not be delyuered vnto the Jewes, but

nowe is my kyngdome not frome hence. Than Pylate sayde vnto hym: So arte thou then a kynge? Than Jesus answered: Thou sayst that I am a kyng. For thys cause was I borne, and for thys cause came I into the worlde, that I shulde beare wytnesse vnto the truth: and all that are of the truthe heare my voyce. Pylate sayd vnto hym: What thynge is truthe? And whan he had sayde thys, he went out agayne vnto the Jewes, and sayde vnto them: I fynde in hym no cause at all, ye haue a custome, that I shulde delyuer you one lowse at Easter, wyll ye that I lowse vnto you the kyng of the Jewes? Than cryed they all agayne, sayeng: Not hym, but Barrabam: Barrabas was a murtherer. Than pylate toke Jesus, and scourged hym, and the souldyours wounde a crowne of thornes, and put it on hys heade. And they dyd on hym a purple garment, & sayd: Hayle Kynge of the Jewes: and they smote hym on the face. Pylate wente forth agayne, and sayd vnto them: Beholde, I bryngе hym forthe to you, that ye maye knowe that I fynde no faute in hym. Than came Jesus forthe, wearynge a crowne of thorne, and a robe of purple. And Pylate sayd vnto thē: Behold the man. Whan the hye prestes and ministers sawe hym, they cryed, sayenge: Crucy-

kye hym, Crucyfye hym. Pylate sayd vnto them: Take ye him, and crucyfye hym, for I fynde in hym no cause. The Iewes answered hym: We haue a lawe, and by oure lawe he oughte to dye, because he made hym selfe the sonne of God. When Pylate herde that sayeng, he was the more afrayed, and went agayne into the iudgement hall, and sayde vnto Iesus: Whence arte thou? But Iesus gaue hym none answere. Thā Pylate sayde vnto hym: Speakest thou not vnto me? knowest thou not, that I haue power to crucyfy the, and haue power to lowse the? Iesus answered: Thou couldeste haue no power at all agaynst me, except it were gyuen the frō aboue. Therfore he that delyuered me vnto the, is more in synne. And from hencefoorth sought Pylate meanes to lowse hym. But the Iewes cryed, sayenge: Yf thou let hym go, thou arte not Cesars frende. For who so euer maketh hym selfe a kynge, is agaynste Cesar. When Pylate herde that sayenge, he broughte Iesus forth, and sate downe to gyue sentence, in a place called the pauement, but in Hebrue tunge Gabbatha. It was the Sabboth euen, whiche falleth in Easter feaste, and about the fyrthe houre. And he sayd vnto the Iewes: Behold your kynge. They cryed: Awaye with hym, awaye

with hym, crucyfye hym. Pylate sayde vnto them: Shall I crucyfye your kynge? The hye prestes answered: We haue no kynge but Cesar. Than delyuered he hym vnto them, to be crucyfyed. And they toke Jesus, and ledde hym away. And he bare his crosse, and wente forth into a place, called the place of dead mens skulles, which is named in Hebrue Golgatha, where they crucyfyed hym, and two other with hym, on eyther syde one, and Jesus in the myddes. And Pylate wrote this tytle, and put it on the crosse. The writyng was: Jesus of Nazareth kynge of the Jewes. This tytle red many of the Jewes. For the place where Jesus was crucyfyed, was nye to the cytie. And it was wrytten in Hebrue, Greke, and Latyn. Than sayde the hye prestes of the Jewes to Pylate: Wryte not kynge of the Jewes, but that he sayde: I ame kynge of the Jewes. Pylate answered: What I haue wrytten, that haue I wrytten. Than the souldyours, whan they had crucyfyed Jesus, toke his garmentes, & made foure partes, to euery souldyour a parte, & also his cote. The cote was without seme, wroughte vpon throughout. And they sayd amonge them selues: Let vs not diuide it, but caste lottes who shall haue it. That the scrypture myght be fulfylled, which sayeth:

They parted my rayment among
thē, & on my cote dyd they cast lot
tes. And the souldiours dyd suche
thynges in dede. There stode by
the crosse of Jesus, his mother, &
his mothers sister, Mary the wyfe
of Cleophas, and Mary Magda-
lene. Whan Jesus sawe his mo-
ther, and the disciple standynge
whome he loued, he sayd vnto his
mother: Woman, behold thy sōne.
Than sayde he vnto the disciple,
behold thy mother: and frome that
houre the disciple toke her for his
owne. And after that, whan Jesus
perceyued that all thynges were
perfourmed, that the scrypture
myghte be fulfylled, he sayde: I
thyrste. There stode a vessel full of
vineger by, & they fylled a sponge
with vineger, and wound it about
with yssope, & put it to his mouth.
As soone as Jesus had receyued
of the vineger, he sayd: It is fyny-
shed, & bowed his heed, and gaue
vp the goost. The Jewes than by-
cause it was the preparyng of the
Sabboth, that the bodyes shulde
not remayne vpō the crosse on the
Sabboth day (for that Sabboth
day was an hye daye) beseoughte
Pylate that theyr legges might be
broken, & that they myght be takē
downe. Thā came the souldyours
and brake the legges of the fyrst,
and of the other whiche was cru-
cyfyed with Jesus. But whan
they came to Jesus, and sawe that

he was deade alredy, they brake not his legges, but one of the ſoldyours with a ſpere, thruſt hym in to the ſyde, & forthwith came there out bloud and water. And he that ſawe it bare recorde, & his recorde is trewe, and he knoweth that he ſayeth true, that ye myghte beleue alſo. Theſe thynges were done, that the ſcripture ſhulde be fulfylled: ye ſhall not breake a bone of hym. And agayne an other ſcripture ſayeth: They ſhall loke on hym, whome they pearſed.

¶ The goſpell on good frydaye.

After this, Joſeph of Arimathia (whiche was a diſciple of Jeſus: but ſecretly, for feare of the Jewes) beſought Pylate, that he might take downe the body of Jeſus. And pylate gaue hym lycence (he came therfore, and toke the body of Jeſus) And there came alſo Nicodemus (which at the begynnyng came to Jeſus by nyght) and brought of myrre & aloes myngled togyther, about an hundreth pound wayght. Then toke they the body of Jeſu, and wounde it in lynnen clothes with the odoures, as the maner of the Jewes is to bury. And in the place where he was crucyfyed, there was a garden, & in the garden a newe ſepulchre, wherin was neuer man layde. There layde they Jeſus therfore, bycauſe of the

prepayryng of the Sabboth of the Jewes: for the sepulchre was nye at hande.

¶ The Epystle on Easter daye. The.i. epystle to the Corin thians the.v.chap. R.

Rethren, pourge the olde leuen, that ye maye be newe dowe, as ye are swete bread For Christ our Easter lamb is offred vp for vs. Therfore let vs kepe holy day, not with olde leuen, neyther with the leuen of malicyousnesse and wyckednesse, but with the swete bread of purenesse and truth.

¶ The gospell on Easter day. the xvi. chap. of Mar. A.

Mary Magdalene, & Mary Jacoby and Salome, boughte swete odoures, that they myghte come & anoynte Jesus. And early in the mornyng the fyrst day of the Sabboth daye, they came to the sepulchre, whā the sōne was rysen, and they sayde one to an other: Who shal rolle vs away the stone from the dore of the sepulchre. And whā they loked, they sawe howe the stone was rolled away, for it was a very great one. And they went in to the sepulchre, & sawe a yonge man sytteynge on the ryghte syde, clothed in a longe whyte garment, & they were abasshed. And he sayd vnto them: Be not afrayd, ye seke Jesus of Nazareth, whiche was

ctuelyed. He is ryſen, he is not here, behold the place where they put hym, but go your way, and tell his diſciples, and Peter: He will go before you into Galile, there ſhall ye ſe hym, as he ſayde vnto you.

¶ The epyſtle on the mondaye in the eaſter weke. The x. chap. of the Actes of the apoſtles. F.

PEter ſtode vp among the people, and ſayde vnto them: Ye knowe well that Jeſus Chryſt was preached throughout all Jury and began in Galile after the baptyme which Jhon preached, how god had anoynted Jeſus of Nazareth with the holy goſt, & with power. Who the Jeſus went about doyng good and healynge all that were oppreſſed of the deuyls. For god was with hym, and we are witneſſes of all thynges whiche he dyd in the lande of the Jewes, and at Jeruſalem, whom they ſlewe, and hong vpon, hym God rayſed vp the thyrde daye, & ſhewed hym openlye, not to all the people, but vnto his witneſſes choſen before of God for the ſame intent, whiche ate and dranke with hym, after he roſe from death. And he cõmaunded vs to preache vnto the people, and teſtyfy that it is he that is ordeyned of God to be a iudge of quycke and dead. To hym geue all the prophetes wytneſſe, that thorow

his name, shall receaue remyssion of synnes all that beleue in hym.

¶ The gospell on the monday in Easter weke. The .xxiiii. chap. of Luke.

TWo of the disceples of Jesus went that same day to a castell, which was from Jerusalē about .ix. forlonges, called Emaus, & they talked togyther of all these thynges that had happened. And it chaunced as they communed togyther, and reasoned, that Jesus hym self drewe nere, & went with them; but theyr eyes were holden that they shuld not know hym. And he sayde vnto them: What maner of communycatyons are these, that ye haue one to an other as ye walke, and are sad? And the one of them named Cleophas, answered, & sayde vnto hym: Arte thou onely a straūger in Jerusalem, and haste not knowen the thynges whiche haue chaūced therin in these dayes? He sayd vnto them: What thynges? And they sayde vnto hym: Of Jesus of Nazareth, whiche was a prophete, myghty in dede & worde, before God and al the people. And how the hye prestes and our rulers delyuered hym to be condemned to death, & haue crucyfyed hym, but we trusted that it had ben he that shulde haue redymed Israell. And as touchyng all these thynges, to daye is euen the thyrde daye, that

they were done. Yee and certayne women also of our company made vs astonnyed, whyche came early vnto the sepulchre, and founde not hys bodye, & came sayenge: that they had sene a vision of aungels, whyche sayde that he was alyue. And certayne of them which were wyth vs, went theyr way to the sepulchre, and founde it euen so, as the women had sayde, but hym they sawe not. And he sayde vnto them: O fooles & slowe of harte to beleue all that the prophetes haue spoken: Ought not Christe to haue suffred all these thinges, and to entre into his glory? And he began at Moses, and at all the Prophetes, and interpreted vnto them in all scriptures, whych were wryten of hym. And they drewe nye vnto the castell whyche they wente to, & he made as thoughe he wolde haue gone further. But they constrayned hym sayenge: Abyde with vs, for it draweth towardes nyght and the daye is farre passed. And he wente in to tary wyth them. And it came to passe as he sate at meate wyth them, he toke breade, blessed it, brake, and gaue to them, and theyr eyes were opened, and they knewe hym, and he vanyshed oute of theyr syghte. And they sayde betwene them selues: Dyd not our hartes burne with in vs, whyle he talked wyth vs by the waye, and opened to vs the scrip-

tures. And they rose vp the same houre, and returned agayne to Ie rusalem, and founde the eleuen ga thered togyther, & them that were wyth them, sayenge: The Lorde is rysen in dede, and hath appeared to Symon. And they tolde what thynges were done in the waye, and howe they knewe hym in brea kynge of breade.

¶ The pystle on the tewysdaye in the Easter weke. The. xiii. chapyter of the actes of the Apostles. ℭ.

PAule stode vp & beckened with the hand for sylence, and sayde: Ye men and bre thren, chyldrē of the gene racion of abraham. And who so euer amonge you feareth God, to you is this worde of saluacio sent. The inhabiters of Ierusalem and theyr rulers, because they knewe hym not, nor yet the voyces of the prophetes, whyche are red euery Sabboth day, they haue fulfylled them in condemnynge hym. And whan they founde no cause of death in hym, yet desyred they Pylate to kyll hym. And whan they had fulfylled al thynges that were wrytten of hym, they toke hym downe from the tre, and put hym in a sepulchre. But God rayled hym agayne frō death, & he was sene many dayes of them, whiche came with hym from Galile to Ie rusalē, which are his witnesses vn

to the people. And we declare vnto you, howe that the promise made vnto the fathers, god hath fulfylled vnto theyr chyldren, euen vnto vs, in that he rayled vp Jesus agayne.

¶ The gospel on tewysdaye in the Easter weke. The. xxiiii. chappter of Luke. D.

JEsus hym selfe stode in the myddes of his disciples, and sayth vnto them: Peace be vnto you, it is I, feare not, but they were abashed & afrayed, and supposed that they had sene a spyete. And he sayd vnto the: Why are ye troubled? & why do thoughtes arise in your hartes? beholde my handes and my fete, that I am the selfe same, handle me, & se, for a spyete hath no flesh & bones, as ye se me haue. And whan he had thus spoken, he shewed them his handes & his fete. And whyle they yet beleued not for ioye, and wondred, he sayd vnto them: Haue ye here any meat? And they gaue him a pece of a broyled fysh, and of an hony combe. And he toke it, & dyd eate before them, & he sayde vnto them: These are the wordes which I spake vnto you while I was yet with you, that all must be fulfylled whiche were wrytten of me in the lawe of Moses, and in the prophetes, and in the psalmes. Than opened he theyr wyttes, that they myght vnderstand the scryptures,

and sayd vnto them: Thus it is wrytten, & thus it behoueth Chryst to suffre, and to ryse agayne from death the thyrde day. And that repentaūce and remyssyon of synnes should be preached in his name amonge all nacyons.

¶ The epystle on the wenesday in the Easter weke, the.iii. chap. of the actes of the apostles. ℒ.

PEter openynge his mouth sayd: Ye men of Israel, & all ye that feare god, heare the god of Abrahā, Isaac, & Jacob, the god of oure fathers hath glorifyed his sonne Jesus, whome ye betrayed and denyed in the presence of Pylate whan he had iudged hym to be lowsed, but ye denyed the holy and iust, and desyred a murtherer to be gyuen to you, & kylled the lorde of lyfe whō god hath rayser from death, of the which we are wytnesses. And now brethren, I knowe that thorowe ignoraunce ye dyd it, as dyd also youre heades. But god whiche shewed before by the mouth of all his prophetes, how that Chryste shulde suffre, hath thus wyse fulfylled. Repente you therfore, and conuerte, that your synnes may be done awaye.

¶ The gospell on the wenesdaye in Easter weke. Jhon. xxi. J.

AFterward dyd Jesus shewe hym selfe agayne at the see of Tiberias, & on this wise

shewed he him selfe. There were togyther Symō Peter & Thomas which is called Didym⁹, & Nathanael of Cana in Galile, & the sonnes of zebedei, & two other of his disciples. Symō Peter sayd vnto them: I wyll go a fyshynge. They sayd vnto hym: We also wyll go with the. They went theyr way, & entred into a shyp straycht way, & that nyght caught they nothynge. but whan the mornyng was nowe come, Jesus stode on the shore. Neuertheless the disciples knewe not that it was Jesus. Jesus sayeth vnto them: Syrs haue ye any meate. They answered hym: No. And he sayeth vnto thē: Cast oute the nette on the ryght syde of the shyp, & ye shal fynd. They cast out therfore & anone they were not able to drawe it for the multytude of fyshes. Than sayd the disciple (whom Jesus loued) vnto Peter: It is the lorde. Whan Symon Peter herde that it was the Lorde, he gyrded his mantell to hym, for he was naked, and sprange into the see. The other disciples came by shyp, for they were not farre from land, but as it were two hondreth cubites, and they drewe the nette with fyshes. Assoone then as they were comme to lande, they sawe whote coles, and fyshes layde theron, and breade. Jesus sayeth vnto them: Bynge of the fyshes whiche ye haue nowe caught. Symon Pe-

ter stepped forthe, and drewe the nette to lande, full of great fyshes, an hundreth and. liii. And for all there were so many, yet was not the nette broken. Jesus sayeth vnto them: Come & dyne. And none of the disciples durste axe hym: what art thou: for they knew that it was the lorde. Jesus than came and toke breade, and gaue them, & fysh lykewyse. This is nowe the thyrde tyme that Jesus appeared to his disciples, after that he was risen agayne from death.

¶ The pystle on the fyrste sonday after Easter day, called lowe sonday. The fyrst pystle of Jhon. the. v. chapter.

MOst deare beloued brethren, all that is borne of god ouercommeth the worlde: and this is the victory that ouercometh the worlde euen our fayth. Who is that ouercommeth the worlde, but he which beleueth that Jesus is the sonne of god? This Jesus Christe is he that came by water and blonde, not by water onely, but by water and blonde. And it is the spyrite that beareth wytnesse, because the spyrite is truth, for there are thre whiche beare recorde in heauen: the father, the worde, and the holy ghost, and these thre are one: and ther eare thre whiche beare recorde in earthe, the spiryte, and water and blonde, and these thre

are one, and yf we receaue the wit
nesse of men, the wytnesse of god
is greater. For this is the witnesse
of god that is greatter, whiche he
testifyeth of his sonne. He that be
leueth on the sonne of god, hathe
the wytnesse in hym selfe.

¶ The golspell on the fyrste son-
day after Easter day, called
lowe sondaye, the. xx.
chap. of Jhon. E.

THe same daye at nyghte,
whych was the fyrste daye
of the Sabbothes, whan
the dores were shut where
the disciples were assembled togy-
ther for feare of the Jewes, came
Jesus & stode in the myddes, and
sayde vnto them: Peace be vnto
you. And whan he had so sayde,
he shewed vnto them hys handes,
and hys syde. Than were the dis-
ciples glad, whan they sawe the
lorde. Than sayde Jesus to them
agayne: Peace be vnto you. As
my father sente me, euen so sende
I you also. And whan he had sayd
those wordes, he bzethed on them,
and sayd vnto them: Receaue the
holy ghost. Who so euers synnes
ye remyt, they are remytted vnto
them: and who so euers synners ye
retayne, they are retained. But
Thomas, one of the twelue, which
is called Didymus, was not with
them whan Jesus came, the other
disciples therfore sayde vnto hym:
We haue sene the lorde, but he

layde vnto them: Excepte I se in hys handes the prynte of the nayles, and put my fynger into the prynt of the nayles, and thrust my hand into hys syde I wyll not beleue. And after. viii. dayes agayne, hys dyscyples were within, and Thomas with them. Than came Jesus whan the dores were shut and stode in the myddes, and sayd: Peace be vnto you. After that sayde he to Thomas: Bryng thy fynger hyther and se my handes, and reache hyther thy hande and thrust it into my syde, and be not faythlesse, but beleuynge. Thomas answered, and sayde vnto hym: My lorde and my god. Jesus sayd vnto hym: Thomas, bycause thou haste sene me, thou haste beleued. Happy are they that haue not sene and yet haue beleued. And many other sygnes truely dyd Jesus in the presence of his dyscyples, which are not wrytte in this boke. These are wrytten, that ye myghte beleue that Jesus is Christe the sonne of God, & that in beleuyng ye myght haue lyfe thorow his name.

¶ The pystle on the. ii. sondaye after Easter day. the. i. pystle of Peter, the. ii. chap. D.

MOoste deare beloued brethren, Christe suffred for vs, leauynge vs an ensample, that ye shulde folowe his steppes: whiche dyd no synne, neyther was there gyle founde in

his mouth: whiche whan he was rayled, reuyled not agayne: whan he suffred he threatened not, but cō mytted the vengeaunce to hym that iudgeth ryghteously: whiche his owne selfe bare our synnes in his body on the tre, that we beyng delyuered from synne, shulde lyue in ryghteousnesse, by whose stry-pes ye were healed, for ye were as shepe goynge astray, but are nowe returned vnto the shepeherde, and bysshop of your soules.

¶ The gospell on the seconde son-daye after Easter day, the.x. chap. of Jhon. E.

JEsus sayde to his disciples: I am the good shepeherde. A good shepeherd geueth his lyfe for the shepe. An hyred seruaunt, and he whiche is not the shepeherde, neyther the shepe are his owne, seyeth the wolfe com-mynge, and leaueth the shepe, and flyeth, and the wolfe catcheth and scattereth the shepe. The hyred ser-uaunt flyeth, because he is an hy-red seruaūt and careth not for the shepe. I am that good shepeherde and knowe myne, and am knowen of myne. As my father knoweth me, euen so knowe I also my fa-ther, and I gyue my lyfe for the shepe. And other shepe I haue, whi-che are not of this folde, them also muste I bryng, & they shall heare my voyce, and there shalbe one folde, and one shepeherde.

¶ The Epystle on the thyrde sonday after Easter day. The first epystle of Peter, and the seconde chapter. ℒ.

MOost dere beloued bretherē I beseche you as straūgers and pylgrymes, abstayne from fleshly lustes whych fyght agaynste the soule, hauyng honeste conuersacyō amonge the gentyles, that where as they backbyte you as euyll doers, they may se your good workes, and prayse god in the daye of vysitacyon. Submyt youre selues vnto all maner ordinaunce of man for the lordes sake, whether it be vnto the kynge, as vnto the chefe heede: eyther vnto rulers, as vnto them that are sent of hym for the punyshement of euyl doers, but for the laude of them that do well: for so is the wyl of god, that with well doyng ye may stoppe the mouthes of ignorāunte men, as fre and not as hauynge the libertye for a cloke of malycyousnesse: but euen as the seruauntes of god. Honour al men loue brotherly felowshyppe, feare god, honour the kyng. Seruauntes obey your maysters wyth all feare not onely yf they be good and courteous, but also though they be frowarde, for it commeth of grace in Chryst Jesus oure lorde.

¶ The gospell on the thyrd sonday after Easter daye. The. xvi chapter. of John. ℒ.

Jelus sayde to his disciples: After a whyle ye shal not se me, & agayne after a whyle ye shall se me, for I go to the father. Than sayde some of his disciples betwene thē selues: What is this that he saith vnto vs. After a whyle, ye shall not se me: and agayne after a whyle, ye shall se me, and that I go to the father: they sayde therfore: What is thys that he sayth after a whyle: we can not tel what he sayth. Jelus percepued that they wolde axe hym, and sayd vnto them: Ye enquyre of thys betwene your selues, bycause I said: after a whyle ye shall not se me, & againe after a whyle ye shal se me. Verely verely I saye vnto you, ye shall wepe and lament, but cōtrary wyse the worlde shal reioyce: ye shal sorowe, but youre sorowe shall be turned to ioye. A woman whan she trauayleth, hathe sorowe, bycause hyr houre is comme, but as soone as she is delyuered of the chyld, she remembreth no more the angupsha for ioye that a man is borne in to the worlde: and ye nowe are in sorowe, but I wyll se you agayne, & youre hartes shall reioyce, & youre ioye shall no man take from you.

The epystle on the fourth sonday after Easter day. The. .i. chapter of James. C.

Most dere beloued brethre euery good gyfte, & euery perfyte gyfte, is frome a-

boue, and commeth downe from the father of lyghtes, with whome is no variablenesse, neyther is he chaunged vnto darkenesse. Of his owne wyll begat he vs wyth the worde of truth, that we shulde be the fyrst frutes of hys creatures. Wherfore deare brethren, let euery man be swyfte to heare, slowe to speake, and slowe to wrath: for the wrathe of man worketh not that whyche is ryghteous before god. Wherfore laye a parte all fylthynesse, all superfluyte of malicyousnesse, and receaue wyth mekenesse the worde that is graffed in you, whych is able to saue your soules.

¶ The gospell on the fourthe sondaye after Easter day.

The. xvi. chap. of Jhō. V.

Jesus sayd to hys disciples: Now I go my waye to him that sente me, & none of you axeth me, whether I go. But bycause I haue sayd such thynges vnto you, youre hartes are full of sorowe: neuertheless I tell you the truth, it is expedyent for you that I go away. For yf I go not away that comforter wyll not comme vnto you: but yf I departe, I wyll sende hym vnto you: and whan he is comme, he wyl rebuke the world of synne, and of ryghteousnesse, & of iudgement. Of synne, bycause they beleue not on me: of ryghteousnesse, bicause I go to my father and ye shall se me nomore: of iudge

ment, because the prynce of thys world is iudged already. I haue yet many thynges to say vnto you, but ye can not beare them awaye now: How be it whan he is comme (whych is the spyryte of truthe) he wyll leade you in to all truth. He shall not speake of hym selfe, but whatsoeuer he shal heare, that shal he speake: and he wyll shewe you thynges to comme. He shal glorify me, for he shall receyue of myne, & shall shewe vnto you. All thynges that the father hath, are myne: Therfore sayd I vnto you, that he shal take of myne, & shew vnto you.

¶ The Epystle on the .v. sondaye after easter day, whych is the next sonday before the crosse dayes. The .i. chapter of James. D.

MOste deare beloued bretheren, se that ye be doers of the worde, and not heaters onely, deceyuynge youre owne selues: for yf any man heare the worde, and declareth not the same by hys workes, he is lyke vnto a man that beholdeth hys bodyly face in a glasse. For as soone as he hath loked on hym selfe, he goeth hys waye, and hath immediatly forgotten what hys fashyon was. But whosoeuer loketh in the perfyte lawe of libertye, & continueth therin (yf he be not a forgetful heaterer, but a doer of the worke) he shall be happy in hys dede.

ye any man amonge you seme deuoute, & refrayneth not his tunge, but deceaueth hys owne harte, this mans deuocion is in vayne. Pure deuocion and vndefiled before god the father, is thys: To vysyte the fatherlesse and wydowes in theyr aduersyte, and to kepe hymselfe vnspotted of the worlde.

The gospell on the .v. sondaye after Easter daye, whych is the nexte sondaye before the crosse dayes. the. xvi. chapter of Johñ. C.

JEsus sayde vnto hys disciples: Verely verely I saye vnto you, what soeuer ye shall aske the father in my name, he wyll gyue it you. Hetherto haue ye asked nothyng in my name aske and ye shal receaue, that your ioye may be full. These thynges haue I spoken vnto you by prouerbes, the tyme wyll come, when I shall speake no more to you by prouerbes, but I shall shewe you playnly from my father. At that daye shall ye aske in my name, and I saye not vnto you that I wyll speake vnto my father for you: For the father hym selfe loueth you, because ye haue loued me, and haue beleued that I came out from god I wente out from the father, and came in to the worlde. Agayne I leaue the worlde, & go to the father. Hys disciples sayd vnto hym: Be-

holde nowe speakest thou playnly, and thou vsest no prouerbes: nowe are we sure that thou knowest all thynges, and nedest not that any man shulde aske the any questyon therfore beleue we that thou camest from god.

¶ The epystle on mondaye in the crosse dayes. The. v. chapter of James. D.

MOoste deare beloued brethren, knowlege your faultes one to an other, and praye one for an other, that ye maye be healed. For the prayer of a ryghteous man auayleth muche, yf it be feruent. Helyas was a man mortal, euen as we are and he prayed in his prayer, that it might not rayne. And it rayned not on the earth by the space of thre yeares & .vi. monethes. And agayne he prayed, & the heaue gaue rayne, and the earthe brought forthe hys fruyt. Yf any of you erre from the truth, and an other conuert hym, let the same knowe, that he which conuerted the synner from goynge astraye oute of hys way, shall saue a soule from death, and shall hyde the multitude of synnes.

¶ The Gospell on monday in the crosse dayes. The. xi. chapter of Luke. B.

IEsus sayde vnto hys disciples: Whyche of you shulde haue a frende, and shulde go to hym at mydnight, and say

vnto him. Frend lende me thre lo-
ues, for a frende of myne is comme
oute of the way to me, and I haue
nothyng to set before hym, and he
wythin shulde answere and saye:
Trouble me not, nowe is the dore
shytte, & my chyldren are with me
in the chambre, I can not aryse &
gyue them to the. I saye vnto you,
thoughe he wyll not aryse & gyue
hym because he is hys frende, yet
because of his importunyte he wyl
ryse and gyue hym as many as he
nedeth. And I saye vnto you: Aske,
and it shall be gyuen you. Seke, &
ye shall fynde. Knocke, and it shall
be opened vnto you: for euery one
that asketh, receyueth, and he that
seketh fyndeth, and to hym that
knocketh, shall it be opened. If the
sonne aske breade of any of you
that is a father, wyl he gyue hym a
stone? Or yf he aske fyshe, wyll he
for fysh gyue hym a serpent? Or yf
he aske an egge, wyll he offre hym
a scorpion? Yf ye than whych are
euyll can gyue good gyftes vnto
youre chyldren? Howe moch more
shall youre father of heauen gyue
the holy spyrete to them that desyre
it of hym?

¶ The pystle on the Ascencion
euen. The. iiii. chap. of the
actes of the apostles G.

The multitude of them that
byleued, were of one harte,
and of one soule. Neyther
sayd any of the, that ought

of the thynges: whych he possessed was hys owne, but they had all thynges commun: and wyth great power gaue the apostles wytnesse of the resurrection of oure lorde Jesus Chryst: and great grace was wyth them all. Neyther was there any amonge them that lacked, for as many as were possessers of landes or houses, solde thē, & brought the pryce of the thynges whyche were solde, and layde it downe at the apostles fete: and distribucyon was made vnto euerye man, accordyng as he had nede.

¶ The gospell on the ascencyon euen. The. xvii. chap. of Jhon. A.

JEsus lyfted vp his eyen to heauen, & sayde: Father, the houre is come, glorifye thy sonne, that thy sonne also may glorifye the: As thou haste gyuen hym power ouer all flesh, that he shulde gyue eternall lyfe, to as many as thou haste gyuen hym. This is lyfe eternall, that they myghte knowe the, the onely true God, and whome thou haste sente Jesus Chryste. I haue glorifyed the on the earth. I haue fynyshed the worke whiche thou gaueste me to do, and nowe glorifye thou me (O father) with thyne owne selfe, with the glorye whiche I hadde with the yer the worlde was. I haue declared thy name vnto the menne whiche thou

gauest me out of the worlde: thyne they were, and thou gauest them me, & they haue kepte thy worde. Now haue they knowen that all thynges what so euer thou haste gyuen me, are of the: for I haue gyuen vnto them the wordes whiche thou gauest me, and they haue receaued them, and haue knowen surely that I came out from the, and haue beleued, that thou dyddeste sende me. I praye for them, I praye not for the worlde, but for them whiche thou haste gyuen me: for they are thyne, & al myne are thyne and thyne are myne, and I am gloryfyed in them. And nowe am I not in the worlde, but they are in the worlde, and I come to the.

¶ The epystle on the Ascensyon day. The fyrst chapter of the actes of the apostles. I.

SYnt Luke whiche wrote the Actes of the apostles, sayeth: In the former treatyse (deare frende Theophylus) we haue spoken of all that Jesus began to do & teache, vntyll the daye, in the whiche he was taken vp, after that he thorowe the holy ghoste had gyuen commaundmentes vnto the apostles, whiche he had chosen, to whome also he shewed hym selfe alyue after his passyon, and that by many tokens, apperynge vnto them forty dayes, and speakynge of the kyngdom of god, and gathered them together,

and commaunded them that they
shulde not departe from Jerusalē,
but to wayte for the promyse of
the father, wherof (sayeth he) ye
haue herde of me. For John bap-
tysed with water, but ye shall be
baptysed with the holy ghost, and
that within these fewe dayes.
When they were cōme together,
they asked of hym, sayenge: Lorde,
wylt thou at this tyme restore a-
gayne the kyngdome to Israell?
He sayde vnto them: It is not for
you to knowe the tymes or the sea-
son, whiche the father hath put in
his owne power, but ye shall re-
ceaue power after that the holy
goost is come vpon you. And ye
shalbe wytnesses vnto me not only
in Jerusalem, but also in al Jewry
and in Samaria, and euen vnto
the worldes ende. And whā he had
spoken these thynges, whyle they
behelde, he was taken vp on hye,
and a cloud receaued hym vp out
of theyr syghte. And whyle they lo-
ked stedfastly vp to heauen as he
wente, beholde, two men stode by
them in whyte clothynge, whiche
also sayde: Ye men of Galile, why
stande ye gasynge vp into heauen?
This same Jesus whiche is taken
vp from you into heauen, shall so
come, euen as ye haue sene hym go
into heauen.

¶ The gospell on the Ascencyon
day. The.xvi chapyter
of Marke. L.

D.iii.

The Epystles and

After that Jesus appeared vnto the. xi. as they sate at meate, and caste in theyr teeth theyr vnbeleefe & hardnesse of harte, bycause they beleued not them whiche had seen that he was rysen agayne frome the dead. And he sayde vnto them: Go ye into all the worlde, and preache the gospel vnto all creatures, he that belyueth, and is baptysed, shall be saued: & he that belyueth not, shall be damned. And these sygnes shall folowe thē that shall belyue in my name: They shall caste out deuyls, and shal speake with newe tunges, & shall dryue away serpentes, and yf they drynke any dealy thynge, it shall not hurte them, they shall lay theyr handes on the sycke, and they shall recouer. So than whan our lorde Jesus had spoken vnto them, he was receaued into heauen, & is on the ryght hand of god, and they wente forthe and preached euerye where, the lorde worckynge with them, and confyrmynge the worde with myracles folowynge.

¶ The pystle on the sondaye after the Ascensyon daye.

The. i. pystle of Peter, the. iiii. chap. B.

Moost deare beloued brethren, be ye discrete, and watche vnto prayer; but aboue all thynges, haue feruent loue amonge your selues. For loue couereth the multitude of

synnes. Be ye harberous one to another, without grudgynge. As euery man hath receaued the gyft, euen so ministre the same one to an other, as good minysters of the manyfold grace of god. Yf any man speake, let hym talke as the wordes of god: yf any man minystre, let him do it as of the abilite, whiche god minystreth vnto hym, that god in all thynges maye be glorifyed thorowe Jesus Christe.

¶ The gospel on the sonday after the Ascensyon day. The.xv. chap. of Jhon. D.

JEsus sayde vnto his disciples: Whan the comforter is come, whom I wyll sende vnto you from the father, euen the spirite of truth, which proceedeth of the father, he shall testify of me: and ye shall beare witnesse also, bycause ye haue ben with me frō the begynnyng. These thynges haue I sayde vnto you, bycause ye shulde not be offended. They shall excōmunicate you, yee the tyme shall come, that who so euer kylleth you, wyll thynke that he doth god true seruyce. And suche thynges wyll they do vnto you, because they haue not knowen the father, neyther yet me. But these thynges haue I tolde you, that whan that houre is come ye myght remembre them that I tolde you so.

¶ The pystle on wytson sonday. The.ii. chap. of the Actes of the apostles. A.

When the fyfty dayes were come to an ende, they were all with one accord together in one place. And sodenly there came a sounde frome heauen, as it had ben the cõmynge of a myghty wynde, and it fylled all the house where they sate. And there appeared vnto them clouen tunges, lyke as they had ben fyre, and it sate vpon eche one of them: and they were all fylled with the holy ghost, & began to speake with other tunges, euen as the spyrite gaue them vtteraunce. There were dwellynge at Jerusalem Jewes, deuout men, whiche were of all nacyons vnder heauen. Whan this was noysed about, the multitude came togyther, and were astonnyed, bycause that euery man herde them speake with his owne tunge. They wondred all and maruayled, sayenge amonge them selues: Loke are not all these whiche speake of Galyle, and how heare we euery mã his own tunge, wherin we were borne: Parthiãs, Medes, and Elamytes, & the inhabiters of Mesopotamia, of Jewry, Cappadocia, Põthus, and of Asia Phrigia, Pamphilia, & of Egypt, and of the parties of Lybia, which is beside Lyrene, and straungers of Rome, Jewes and Proselytes, Grekes and Arabians, we haue

herde them speake with our owne tunges the great worckes of god.

¶ The gospell on wytson sondaye. The.xiiii. chapter of Jhon. L.

Jesus sayde vnto his disciples: Yf any man loue me, and wyll kepe my sayenges, my father also wil loue him, and we wyll come vnto hym, and we wyl dwel with hym. He that loueth me not kepeth not my sayenges, & the worde which ye heare, is not myne, but the fathers whiche sent me. This haue I spoken vnto you, beynge yet present with you, but the cõforter, which is the holy goost (whome my father wyl sende in my name) shall teache you all thynges, and bringe all thynges to your remembraũce, whatsoeuer I haue tolde you. Peace I leaue with you, my peace I geue vnto you, not as the worlde geueth, gyue I vnto you. Let not youre hartes be greued, neyther feare. Ye haue herde how I sayd vnto you: I go, and come agayne vnto you. Yf ye loued me, ye wolde verely reioyce, bycause I sayde: I go vnto the father: for the father is greater than I. And now haue I shewed you, before it cõme, that whan it is cõme to passe, ye mygbte beleue. Here after wyll I not talke many wordes vnto you, for the prynce of this worlde cõmeth, and hath nought in me: but that the worlde maye

knowe that I loue the father, and as the father gaue me cõmaundement, euen so do I.

¶ The pistle on the monday in the wytson weke. The. x. chap. of the actes of the apostles. F.

PEter opened his mouth, & sayde: Jesus commaũded vs to preache vnto the people, and to testyfy, that it is he that is ordeyned of god a iudge of quicke and deade. To hym gyue all the Prophetes wytnesse, that thorowe his name shall receaue remissyon of synnes al that belyue in hym. Whyle Peter yet spake these wordes, the holy ghoste fell on all them whiche herde his preachyng. And they of the circũcisyon, which belyued, were astõnyed, as many as came with Peter bycause that on the gentyles also was shed out the gyfte of the holy ghost, for they herde them speake with tunges, and magnifye god. Than answered Peter: Can any man forbyd water, that these shuld not be baptysed, whiche haue receaued the holy goste as well as we? And he commaunded them to be baptysed in the name of oure lorde Jesus Chryst.

¶ The gospell on the mondaye in wytson weke. The thyrde chap. of Jhon. B.

JEsus spake vnto a ruler amonge the pharisees: God so loued the worlde, that he

gaue his only begotten sonne, that who so euer beleued in hym, shuld not perysshe, but shuld haue euerlastynge lyfe. For god sente not his sonne into the worlde to condempne the worlde, but that the worlde thorowe hym myghte be saued. He that belyueth on hym, is not condemned: but he that belyueth not, is cõdemned alredy, because he belyueth not in the name of the only begotten sonne of God. And this is the condemnacyon: that lyghte is come into the worlde, & the men haue loued darkenesse more than lyght, bycause theyr dedes were euyll: for euery one that doth euyll, hateth the lyght, neyther cõmeth to lyghte, lest his dedes shulde be reproued: but he that doth the truth, cõmeth to the lyght, that his dedes maye be knowen, howe that they are wrought in god.

¶ The epystle on the tewsdaye in the wytson weke. The. viii. Chap. of the actes of the apostles. ¶

When the apostles which were at Jerusalem herde say that Samaria hadde receaued the worde of god, they sent vnto them Peter and Jhon, which whan they were come, prayed for them, that they myght receaue the holy goste: for as yet he was come on none of them, but they were baptised only in the name of christ Jesu. Than layde they theyr handes on them, and they receaued

the holy goost.

¶ The gospell on the tewsdaye in the wytson weke The .x. chap. of John. A.

IEsus sayd vnto his disciples: Verely verely I saye vnto you, who so euer entreth not in by the doze into the shepe folde, but clymmeth vp some other waye, he is a theefe & a murtherer. He that goeth in by the doze, is the shepeherde of the shepe. To hym the porter openeth the doze, and the shepe heare his voyce, and he calleth his owne shepe by name, and leadeth them out: and whan he hath sent forth his owne shepe, he goeth before them, and the shepe folowe hym, for they knowe his voyce: a straunger they wyll not folowe, but wyll flye frome hym, for they know not the voyce of straungers. This prouerbe spake Jesus vnto them, & they vnderstode not what thynges they were, which he spake vnto them. Than sayde Jesus vnto them agayne: Verely verely I saye vnto you, that I am the doze of the shepe. All, euen as many as came before me, are theues & murtherers, but the shepe dydnot heare them. I am the doze, by me yf any man entre in, he shall be safe, and shall go in and out, and fynde pasture. The theefe commeth not but for to steale, kyll, and destroye. I ame come that they myghte haue lyfe, & haue it the more abundantly.

¶ The pystle on the wenſdaye in the wytſon weke. The ſecond chap. of the Actes of the apoſtles. ℒ.

PEter ſtepte forth with the eleuen, & lyfte vp his voyce and ſayde vnto them: Ye men of Jewry, and all ye that inhabyte Jeruſalem, be this knowen vnto you, and with your eares heare my wordes: Theſe are not dronken as ye ſuppoſe, for it is yet but the thyrde houre of the day but this is that which was ſpoken by the prophete Johel: And it ſhall be in the laſte dayes (ſayth god) of my ſpyryte wyll I powre out vpon all fleſh, and your ſonnes and your doughters ſhall prophecye, & your yonge men ſhall ſe vyſyons, and your olde men ſhall dreame dreames: and on my ſeruaũtes and on my hãdmaydens I wyl power out of my ſpyryte in thoſe dayes, & they ſhall prophecy, and I wyll ſhewe wonders in heauen aboue, and tokens in the earth beneth, blonde, & fyre, and the vapour of ſmoke. The Sõne ſhall be turned into darknes, & the Moone into bloud, before that great and notable day of the lord come: and the tyme ſhal come, that who ſo euer call on the name of the lord, ſhalbe ſaued.

¶ The goſpell on the wenſday in the wytſon weke. The. vi. chapter of Jhon. ℰ.

Jesus sayde vnto his disciples, and to the company of the Jewes: No mā can come to me, except my father which the hath sente me, drawe hym, & I wyll rayse hym vp at the last day. It is written in the prophetes: And they shall all be taught of God. Euery man whiche hath herde and learned of the father, cōmeth vnto me, not that any man hath sene the father, saue he whiche is of God, the same hath sene the father. Verely verely, I say vnto you, he that putteth his truste in me, hath euerlastynge lyfe. I ame the breade of lyfe, your fathers dyd eate Manna in the wyldernesse, and are dead. This is the bread whiche cōmeth downe from heauen, that a man may eate thereof, and not dye. I am that lyuynge breade, whiche came downe from heauen. Yf any man eate of this breade, he shall lyue for euer. And the breade that I wyll gyue, is my flesshe, whiche I wyll gyue for the lyfe of the world.

¶ The pystle on Trinite sonday. The. xiii. chap. of the Reuelation of Jhon.

I Loked vp and sawe a dore open in heauen, and the fyrst voyce whiche I herde, was as it were of a trompet, talkyng with me, which sayde: Come vp hyther, & I wyll shew the thynges whiche must be fulfylled hereafter; and immedyatly I was

spirite. And beholde a seate
was set in heauen, and one sate on
the seate, and he that sate was to
loke vpō lyke vnto a Jasper stone,
and a Sardyne stone, and there
was a raynebowe about the seate,
in loke vpon, lyke vnto an Eme-
ralde, and about the seate were
foure and twenty seates, and vpon
the seates. xxiiii. elders syttynge/
clothed in whyte rayment, and had
on theyr heades crowns of golde.
And out of the seat proceded lygh-
tynges and thonderynges, and
voyces, and there were. vii. lampes
of fyre, burnynge before the seate,
which are the. vii. spirites of god.
And before the seate there was a
sea of glasse, lyke vnto Cristall, &
in the myddes of the seate, and
rounde about the seate were foure
beastes, full of eyes before and be-
hynde, and the fyrst beast was lyke
a Lyon, the seconde beaste lyke a
Calfe, and the thyrde beaste had a
face as a man, and the. iiii. beaste
was lyke a flyenge Egle. And the
iiii. beastes had eche one of them
vi. wynges about hym, and they
were full of eyes within, and they
had no reste daye neyther nyghte,
sayenge: Holy, holy, holy, lorde god
almyghty, whiche was, and is, and
is to come. And whan these beastes
gaue glorye, honour, and thankes,
to him that sate on the seate, which
liueth euermore, the. xxiiii. elders
fell downe before hym that sate

on the trone, and worshypped hym that lyueth euer, & cast theyr crownes before the trone, sayeng: Thou arte worthy O lorde our god to receaue glory, honour, and power, for thou hast created all thynges, and for thy wylles sake they are and were created.

¶ The gospell on Trinite sonday
The thyrde chapter
of Jhon. A.

THer was a man of the phariſes, named Nichodemus, a ruler of the Jewes. The same came to Jesus by nyght, and sayde vnto hym: Mayster, we knowe that thou arte a teacher come from god, for no man coulde do suche myracles as thou doest, excepte god were with hym. Jesus answered & sayd vnto hym: Verely verely I saye vnto the, excepte that a man be borne from aboue, he can not se the kyngdome of god. Nychodemus sayde vnto hym: Howe can a man be borne whan he is olde? Can he entre in to his mothers wombe, & be borne agayne? Jesus answered: Verely verely I say vnto the, excepte that a man be borne of water, and of the spirite, he can not entre into the kyngdom of god. That whiche is borne of flesthe, is flesthe, and that whiche is borne of the spirite, is spirite. Mernayle not thou that I sayde to the, ye must be borne from aboue. The wynde bloweth where

he lysteth, & thou heareſt the ſound thereof, but thou canſte not tell whence he commeth, and whyther he goeth. So is euery one that is borne of the ſpyrite. Nichodemus answered, and sayde vnto hym: Howe can theſe thynges be? Jesus answered, and sayde vnto hym: Arte thou a mayster in Israell, and knoweſt not theſe thynges? Verely verely I say vnto the: we speake that we knowe, and testifye that we haue seue, and ye receaue not our wytnesse. Yf I haue tolde you earthly thynges, and ye haue not beleued: how sholde ye beleue, yf I shall tell you heauenly thynges? And no man hath ascended vp to heauen, but he that came downe from heauē, euen the sonne of man whiche is in heauen. And as Moses lyfted vp the serpent in wyldernes: euen so muſt the sonne of man be lyfted vp, that who so euer beleueth in hym, perysche not, but haue eternall lyfe.

¶ The pystle on Corpus Christi daye. The fyrste pystle to the Cor. the. xi. chap. E.

Brethren, that which I gaue vnto you, I receaued of the Lorde. For the lorde Jesus Christe the same nyghte in the whiche he was betrayed, toke breade, and whan he had gyuen thankes, he brake it, and sayde: Take ye and eate, this is my body, which is broken for you. This

on the trone, and worshypped hym that lyueth euer, & cast theyr crownes before the trone, sayeng: Thou arte worthy O lorde our god to receaue glory, honour, and power, for thou hast created all thynges, and for thy wylles sake they are and were created.

¶ The gospell on Trinite sonday
Thethyrde chapter
of Jhon. A.

THer was a man of the pharises, named Nichodemus, a ruler of the Jewes. The same came to Jesus by nyght, and sayde vnto hym: Mayster, we knowe that thou arte a teacher come from god, for no man coulde do suche myracles as thou doest, excepte god were with hym. Jesus answered & sayd vnto hym: Verely verely I saye vnto the, excepte that a man be borne from aboue, he can not se the kyngdome of god. Nychodemus sayde vnto hym: Howe can a man be borne whan he is olde? Can he entre in to his mothers wombe, & be borne agayne? Jesus answered: Verely verely I say vnto the, excepte that a man be borne of water, and of the spirite, he can not entre into the kyngdom of god. That whiche is borne of flesshe, is flesshe, and that whiche is borne of the spirite, is spirite. Wernayle not thou that I sayde to the, ye must be borne from aboue. The wynde bloweth where

he lysteth, & thou heareſt the ſound thereof, but thou canſte not tell whence he commeth, and whyther he goeth. So is euery one that is borne of the ſpyryte. Nichodemus anſwered, and ſayde vnto hym: Howe can theſe thynges be? Jeſus anſwered, and ſayde vnto hym: Arte thou a mayſter in Iſraell, and knoweſt not theſe thynges? Verely verely I ſay vnto the: we ſpeake that we knowe, and teſtifye that we haue ſene, and ye receaue not our wytneſſe. Yf I haue tolde you earthly thynges, and ye haue not beleued: how ſholde ye beleue, yf I ſhall tell you heauenly thynges? And no man hath aſcended vp to heauen, but he that came downe from heauē, euen the ſonne of man whiche is in heauen. And as Moſes lyfted vp the ſerpent in wylderneſs: euen ſo muſt the ſonne of man be lyfted vp, that who ſo euer beleueth in hym, peryſſhe not, but haue eternall lyfe.

¶ The pyſtle on Corpus Chriſti daye. The fyrſte pyſtle to the Cor. the. xi. chap. E.

BRethren, that which I gaue vnto you, I receaued of the lorde. For the lorde Jeſus Chriſte the ſame nyghte in the whiche he was betrayed, toke breade, and whan he had gyuen thankes, he brake it, and ſayde: Take ye and eate, this is my body, which is broken for you. This

do ye in the remembraunce of me. After the same maner he toke the cuppe, whā supper was done, sayenge: This cuppe is the newe testament in my bloud. This do as ofte as ye dryncke it, in the remēbraūce of me. For as often as ye shall eate this breade, and dryncke this cuppe, ye shall shewe the lordes death, tyll he come. Wherfore whosoeuer shall eate of this breade, or dryncke of this cuppe vnworthely, shall be gylty of the body and bloude of the lorde. Let a man therfore examine hymselfe, and so let hym eate of that breade, and dryncke of that cuppe. For he that eateth & dryncketh vnworthely, eateth and dryncketh his owne damnacion, bycause he maketh no difference of the lordes body.

¶ The gospell on corpus Christi daye. The. vi. chapter of Jhon. F.

JEsus sayde vnto his disciples, and to the companye of the Jewes: My flesche is meate in dede, and my bloud is dryncke in dede. He that eateth my flesh, and dryncketh my bloude, dwelleth in me, and I in hym. As the lyuynge father hathe sente me, and I lyue for the father: euen so he that eateth me, shall lyue by the meanes of me. This is the breade whiche came frome heauen, not as your fathers haue eaten Manna, & are dead. He that eateth of this breade, shall lyue euer.

¶ The epystle on the fyrst sonday after Trinite sonday. The.iiii. chapter of the fyrste pystle of Jhon. B.

Moste deare beloued bzethzen, God is loue. In this appeared the loue of God to vs warde, bycause that God sent his onely begotten sonne into the woꝛlde, that we myghte lyue thoꝛowe hym. Herein is loue, not that we loued god, but that god loued vs, and sente his sonne, to make agrement foꝛ our synnes. Dearely beloued, yf God so loued vs, we ought also to loue one anosher. No man hath sene god at any tyme. Yf we loue one another, god dwelleth in vs, and his loue is perfyte in vs. Hereby knowe we that we dwell in hym, and he in vs, because he hath geuen vs of his spirite. And we haue sene and do testifye, that the father sent his sonne, whiche is the sauegour of the woꝛld. Who so euer cõfesseth that Jesus is the sonne of god, in hym dwelleth god, & he in god. And we haue knowen and beleued the loue that god hath to vs. God is loue and he that dwelleth in loue, dwelleth in god, and god in hym. Herein is the loue pfyte in vs, that we shulde haue truste in the daye of iudgement. Foꝛ as he is, euen so are we in this woꝛlde. There is no feare in loue, but perfyte loue castethe out feare, foꝛ feare hath paynefull

nesse. He that feareth is not perfite in loue. We loue hym for he loued vs fyrste. Yf a man saye: I loue god, and yet hateth his brother, he is a lyer: For howe can he that loueth not his brother, whome he hath sene, loue god, whome he hath not sene? And this commaundement haue we of hym, that he which loueth god, shulde loue his brother also.

¶ The gospell on the fyrst sonday after Trinite sondaye, the .xvi. chapter of Luke. E.

JEsus put forth a parable vnto his disciples, sayenge: There was a certayne ryche man, which was clothed in purple, and fyne whyte, and fared delicyously euery daye. And there was a certayne begger named Lazarus, whiche laye at his gate full of sores, desyrynge to be refreshed with the crommes which fell from the riche mans borde, and no man gaue vnto hym. Neuertheless the dogges came and lycked his sores. And it fortuned that the begger dyed, and was caryed by the aungels into Abrahams bosome. The ryche man also dyed, and was buryed. And beyng in hell in tormentes, he lyfte vp his eyes, and sawe Abraham a farre of, and Lazarus in his bosom. And he cryed & sayd: Father Abraham haue mercy on me, & sende Lazarus, that he maye dyppe the typpe of his fynger in

water, and coole my tunge, for I am tormented in this flame. But Abrahã sayd vnto him: Sõne, remẽbre that thou in thy lyfe tyme, receauedest thy pleasure, and contrary wyse, Lazarus payne. Nowe therfore is he comforted, and thou arte punyshed. Beyonde all this, betweene you & vs, ther is a greate space set, so that they which wolde go frõ thence to you, can not, neyther maye come from thence to vs. Than he sayd: I pray the therfore father, sende hym to my fathers house, for I haue. v. brethren, for to warne them, lest they also come into this place of tormente. Abraham sayde vnto hym: They haue Moses & the Prophetes, let them heare them. And he sayd: Naye father Abraham, but yf one came vnto them from the dead, they wolde repente. He said vnto hym: Yf they heare not Moyses & the prophetes, neyther wyll they beleue, thoughe one rose from death agayne.

¶ The pystle on the seconde sonday after Trinite sondaye. The fyrste pystle of Jhon, and. the. iii. chapter C.

Marueyle not my brethren, though the worlde hate you. We knowe that we are translated from death vnto lyfe, because we loue the brethẽ: he that loueth not his brother abydeth in death. Who soeuer hateth his brother, is a manslear, & ye

knowe that no manslear hath eter nall lyfe abydynge in hym. Hereby perceaue we the loue of god, in that he gaue his lyfe for vs. And therfore ought we also to geue oure lyues for our brethren. But who so euer hath this worldes good, and seyeth his brother haue nede, and shutteth vp his compassyon from hym, howe dwelleth the loue of god in hym? My babes let vs not loue in worde, neyther in tunge, but in dede and verite.

¶ The gospell on the second sonday after Trinite sondaye.

The.xiiii.chap.of Luke.D.

IEsus put forth a similitude to his disciples, sayenge: A certayne man ordeyned a great supper, and bad many And sente his seruaunt at supper tyme, to saye to them that were bydden: Come, for all thynges are nowe ready. And they all at once began to make excuse. The fyrst sayde vnto hym: I haue bought a ferme, and I muste nedes go and se it, I praye the haue me excused. And an other sayde: I haue bought v. yocke of oxen, and I go to proue them, I pray the haue me excused. The thyrde sayde: I haue maryed a wyfe, & therfore I can not come. And the seruaunt wente & brought his mayster worde therof. Than was the good man of the house displeased, and sayde to his seruaunt: Go oute quyckly into the

stretes and quarters and the cytie, and bryng in hether the poore, and the feble, and the halte, & the blynd And the seruaunte sayde: Lorde, it is done as thou commaundest, and yet ther is rowme. And the Lorde sayde to the seruaunt: Go out into the hye wayes, and hedges, and cõpel them to come in, that my house maye be fylled. For I saye vnto you, that none of these which were bydden, shall tayste of my supper.

¶ The pystle on the thyrd sonday after Trinite sondaye, the fyrst pystle of Peter, and the v. chapter. B.

BRethren, submyt your selues therfore vnder the myghtye hande of god, that he maye exalte you whan the tyme is come. Caste all your care on hym, for he careth for you. Be sober and watche, for your aduersary the deuell, as a roarynge lyon walketh about, sekynge whome he maye deuoure, whome resyste stedfastly in the fayth, knowynge that the same afflictions are appoynted to your brethrẽ that are in the worlde. But the god of all grace, whiche called vs vnto his eternall glory by Chryste Jesus, shall his owne selfe after ye haue suffred a lytle affliccyon, make you perfyte, shall setle, strength, and stablyshe you. To hym be glory and dominion for ever and euer. Amen.

¶ The gospell on the thyrde sonday after Trinite sondaye.

The.xv.chap.of Luke.A.

THe Publicans, and the synners, resorted vnto Jesus to heare hym, and the Phariseis and Scribes murmured, sayenge: He receaueth to his company synners, and eateth with them. Than put he forth this similitude to them, sayeng: What man of you hauynge an. C. shepe, yf he lose one of them, dothe not leaue nynty and nyne in the wyldernesse, and go after that whiche is lost, vntyll he fynde hym? And whan he hath founde hym, he putteth hym on his shoulders with ioye. And as soone as he commeth home, he calleth together his louers and neyghbours, sayenge vnto them: Reioyce with me, for I haue founde my shepe whiche was lost. I say vnto you, that lyke wyse ioye shall be in heauen ouer one synner that repenteth, more than ouer nynty & nyne iuste persones, whiche nede no repentaunce. Eyther what woman hauynge.x. grotes, yf she lose one, doth not lyghte a candell, & swepe the house, and seke diligently, tyll she fynde it? And whan she hathe founde it, she calleth hyr louers, & hyr neyghbours, sayenge: Reioyce with me, for I haue founde the grote which I had lost: Lykewyse I saye vnto you, ioy is made in the presence of the aūgels of god, ouer

one synner that repenteth.

¶ The pystle on the .iiii. sondaye after Trinite sonday, the .viii. chap. to the Roma. D.

Brethren, I suppose that the afflictyons of this lyfe, are not worthy of the glorye, whiche shalbe shewed vpon vs. Also the feruent desyre of the creatures abydeth, lokynge when the sones of god shall appeare, bycause the creature is subdued to vanite agaynste the wyll therof, but for his wyll whiche subdued them in hope. For the same creatures shalbe delyuered from the bondage of corrupcyon, into the glorious lyberty of the sonnes of god. For we know that euery creature groneth with vs also, & trauayleth in payne euen vnto this tyme. Not they only but euen we also, whiche haue the fyrst frutes of the spirit, mourne in our selues, and wayte for the adopcyon of the chyldren of god, euen the delyueraunce of our bodyes.

¶ The Gospell on the .iiii. sonday after Trinite sonday. The .vi. chap. of Luke. F.

Jesus sayde vnto his disciples: Be ye mercyful as your father also is mercyfull. Judge not, & ye shall not be iudged. Condemne not and ye shall not be condemned. Forgyue, and ye shall be forgyuen. Gyue, and it shal be gyuen vnto you, good measure, pressed downe, shake together and

runnynge ouer, shall men gyue in-
to youre bosomes. For with what
measure ye meete, with the same
shall men meete to you agayne.
And he put forth a similitude vnto
them: Can the blynde leade the
blynde? do they not both fall
into the dyche? The disciple is not
aboue his mayster. Euery mā shall
be perfyte, euen as his mayster is.
Why seest thou a moate in thy
brothers eye, and considerest not
the beame that is in thyne owne
eye. Either how canst thou saye to
thy brother: Brother let me pull
out the moate that is in thyne eye,
whē thou perceyuest not the beame
that is in thyne owne eye. Thou
ypocrite, caste out the beame oute
of thyne owne eye fyrste, and than
shalte thou se perfectly to pull out
the moate out of thy brothers eye.

¶ The pystle on the. v. sondaye
after Trinite sondaye, the
fyrst pystle of Peter,
& the. iii. chap. B.

Brethren, be ye all of one
mynde, one suffre with an
other, loue as brethren, be py
tyfull, be courteous, not ren
dryng euyl for euyl, neyther rebuke
for rebuke, but cōtrarywyse, blesse,
remembryng that ye are ther vnto
called, euen that ye shuld be heyres
of blessynge. Yf any man longe af-
ter lyfe, & loueth to se good dayes,
let hym refrayne his tunge from e-
uyll, & his lyppes that they speake

not gyle. Let hym eschue euyll, and do good: let hym seke peace, and ensue it. For the eyes of the lorde are ouer the ryghteous, and his eares are opē vnto theyr prayers. Agayn the face of the lord beholdeth them that do euyll. Moreouer, who is he that wyll harme you, yf ye folowe that whiche is good? Yee happy are ye, yf any trouble happē vnto you for ryghteousnesses sake. Be ye not afrayed for any terroure of them, neyther be troubled, but sanctifye the lord God in your hartes.

¶ The gospel on the fyfth sonday after Trinite sondaye, the. v. chapter of Luke. A.

When the people preassed vnto Jesus, to heare the worde of God, he stode by the lake of Genezareth, and saw two shyppes stādyng by the lakes syde. But the fyshermen were gone out of them, and were washynge theyr nettes. And he entred into one of theyr shyppes, whiche pertayned to Symon, & prayed hym that he wolde thruste out a lytle frome the lande, and he sate downe & taught the people out of the shyppe. Whē he had lefte speakyng, he sayde vnto Symon: Launche out into the depe, and let slyppe your nettes to make a draught. And Symon answered, and sayd vnto hym: Mayster, we haue laboured all wyght, and haue taken nothynge, neuertheles at thy worde, I wyll lose

forth the nette. And whā they had so done, they incloſed a great multitude of fyſhes, & theyr net brake, but they made ſygnes to theyr felowes, whiche were in the other shyppe, that they ſhulde come, and helpe them. And they came, & fylled both the ſhyppes, that they ſanke agayn. Whā Symon Peter ſawe that, he fell downe at Jeſus fete, ſayenge: Lorde go from me, for I am a ſynfull man. For he was vtterly aſtōnyed, and all that were with hym at the draught of fyſhe, whiche they toke. And ſo was alſo James and Jhon, the ſonnes of zebede, whiche were parteners with Symon. And Jeſus ſayd vnto Symon: Feare not, from henceforth thou ſhalte catche men. And they brought the ſhyppes to lande, and forſoke all, and folowed hym.

¶ The pyſtle on the vi. ſondays after Trinite ſonday, the. vi. chap to the Romayns. A.

BRethren, remembre ye not that all we whiche are baptyſed in to Jeſu Chriſte, are baptyſed to dye with hym? We are buryed with hym by baptyme, for to dye, that lykewyſe as Chriſt was rayſed vp from death by the glorye of the father, euen ſo we alſo ſhulde walke in a newe lyfe. For yf we be grafte in death lyke vnto hym: euen ſo ſhall we be partakers of the reſurreccyon. Knowynge this, that our olde man

is crucyfyed with hym also, that the body of synne myghte vtterly be destroyed, that hence forth we shulde not be seruauntes of synne: For he that is deade, is iustifyed from synne. Wherfore yf we be deade with Christe, we beleue that we shall lyue with hym, remembrynge that Christ once rayled frō death, dyeth no more, death hath no more power ouer hym. For as touchyng that he dyed, he dyed concernynge synne once: And as touchynge that he lyueth, he lyueth vnto god Lykewyse consyder ye also, that ye are deade cōcernyng synne, but are alyue vnto god thorowe Iesus Christ our lorde.

¶ The gospell on the. vi. sondaye after Trinite sonday, the. v. chap of Matthewe. L.

IEsus sayde vnto his disciples: Verely I say vnto you, excepte your ryghteousnesse excede the ryghteousnesse of the Scrybes and Pharyses, ye can not entre into the kyngdome of heauen. Ye haue herde how it was sayd vnto them of the olde tyme: Thou shalte not kyll. For who so euer kylleth, shall be in daunger of iudgement. But I saye vnto you: Who so euer is angry with his brother (vnadvisedly) shall be in daunger of iudgement. Who so euer sayth vnto his brother: Racha, shall be in daunger of a counsell. But who so euer sayeth: Thou

foole, shalbe in daūger of hell fyre. Therfore whan thou offerest thy gyfte at the aulter, & there remembrest that thy brother hath ought agaynste the, leaue there thyne offeryng before the aulter and go thy waye fyrste, and be reconcyled to thy brother, and than come, and offre thy gyfte.

¶ The epystle on the. vii. sondaye after Trinite sondaye, the. vi. chap. to the Roma. D.

BRethren, I wyll speake grossly, bycause of the infirmyte of your flesshe. As you haue gyuen your membres seruauntes to vnclennesse and to iniquite, from one iniquite vnto an other, euē so nowe gyue your membres seruauntes vnto ryghteousnesse, that ye maye be sanctifyed. For whan ye were the seruauntes of synne, ye were not vnder ryghteousnesse. What frute had ye than in those thynges, whereof ye are nowe ashamed? For the ende of those thynges is death. But nowe are ye deliuered frome synne, and made the seruauntes of god, and haue your frute that ye shuld be sanctifyed, and the ende euerlastynge lyfe. For the rewarde of synne is death, but eternall lyfe is the gyfte of god, thorowe Jesus Christe our lorde.

¶ The gospell on the. vii. sondaye after Trinite sondaye, the. viii. chap. of Marke. I.

When there was a very great company with Jesus, & they had nothynge to eate, Jesus called his disciples to hym, & sayd vnto them: I haue compassyō on this people, because they haue ben now with me.iii.dayes, & haue nothynge to eate. And yf I shulde sende them awaye fastyng to theyr owne houses, they shuld faynt by the way: for dyuers of them came from farre. And his disciples answered hym: Where shulde a man haue breade here in the wildernesse to satysfye these? And he asked them, howe many loues haue ye? They sayde: vii. And he cōmaūded the people to syt downe on the ground. And he toke the.vii. loues, gaue thākes, brake, & gaue to his disciples to set before them, and they dyd set them before the people And they had a fewe small fyshes, and he blessed them, & commaūded them also to be set before them, & they dyd eate & were fulfilled. And they toke vp of the broken meate that was lefte seuen baskets full. And they that dyd eate were in nombre about. iiii. thousand. And he sent them awaye.

¶ The pystle on the. viii. sondaye after Trinite sondaye, the. viii. chap. to the Romayn. E.

Brethren, we are nowe debters, not to the flesh to lyue after the flesh. For yf ye lyue after the flesh, ye muste dye:

but yf ye thorow the spirite do mor
tifye the dedes of the body, ye shall
lyue. For as many as are ledde by
the spirite of god, they are the sonz
nes of god. For ye haue not receas
ued the spirite of bondage to feare
any more, but ye haue receaued the
spirite of adopciō, wherby we crye
Abba father. The same spirite cer
tyfyeth our spirite, that we are the
sonnes of god. Yf we be sonnes,
we are also heyres, the heyres I
meane of god, and heyres annexed,
and togyther with Chryste.

¶ The gospell on the. viii. sondaye
after Trinite sondaye, the. vii.
chap. of Matthewe. C.

Jesus sayde vnto his disci
ples: Beware of false Pro
phetes, whiche come to you
in shepes clothynge, but in
wardly they are rauenyng wolues,
ye shall knowe them by theyr frui
tes. Do men gather grapes of thor
nes, or kygges of thystles? Euen so
euery good tre bryngeth forth good
frute: but a corrupte tre, bryngeth
forth euyl frute. A good tre can not
brynge forth bad frute, nor yet a
badde tre can brynge forth good
frute. Euery tre that bryngeth not
forth good frute, shall be hewen
downe, and cast into the fyre: wher
fore by theyr frutes ye shall knowe
them. Not all they that saye vnto
me: Lorde, Lorde, shall entre into
the kyngdome of heauen, but he
that doth my fathers wyll, whiche

is in heauen, he shall entre into the kyngdome of heauen.

¶ The pystle on the. ix. sondaye after Trinite sonday, the. i. pystle to the Cor. and the. x. chap. B.

Brethren, we maye not luste after euyll thynges, as they lusted. Neyther be ye worshyppers of ymages, as were some of them, accordynge as it is wrytten: The people sate downe to eate and to drynke, and rose vp agayne to playe. Neyther let vs commytte fornicacion, as some of them commytted fornicacion, and were destroyed in one daye. xxiii. thousand. Neyther let vs tempt Chryst as some of them tempted, & were destroyed of serpentes. Neyther murmur ye as some of them murmured, and were destroyed of the destroyer. All these thynges happened vnto them for ensamples, and were wrytten to put vs in remembraunce, whome the endes of the worlde are come vpon. Wherfore let hym that thynketh he standeth, take hede leste he fall. There hathe none other temptacion taken you, but such as foloweth the nature of man. But god is faythfull, which shall not suffre you to be tempted aboue youre strength, but shall in the myddes of the temptacyon, make a waye to escape oute.

¶ The golpell on the. ix. Sonday after Trinite sondaye. The xvi. chapter of Luke. A.

Jesus put forthe a similitude vnto his disciples, sayenge: There was a certayne ryche man whiche had a baylyf, that was accused vnto hym, that he hadde waysted his goodes. And he called hym, and sayd vnto hym: Howe is it that I heare this of the? Gyue accoptes of thy baylyfshyp, for thou mayest be no longer baylyfe. The baylyfe sayde within hym selfe: What shall I do? for my mayster wyll take away fro me the baylyfshyp. I can not dygge, & to begge I am ashamed. I wote what I wyll do, that whan I am put oute of the baylyfshyppe, they may receaue me in to theyr houses. Than called he all his maysters detters, and sayde vnto the fyrste: Howe much owest thou vnto my mayster? And he sayde: an hundreth tones of oyle. And he sayd to hym: Take thy byll, and sytte downe quyckly, and wryte fyfty. Than sayde he to an other: What owest thou? And he sayde: A hundreth quarters of wheate. He sayde to hym: Take thy byll, and wryte.iiii. score. And the lorde commended the vniust baylyfe, bycause he had done wysely. For the chyldren of this worlde are in theyr kynde wyser than the chyldre of lyghte. And I saye also vnto you: Make you frendes of the wycked Mammon, that whan ye shall departe, they maye receaue you into euerlastyng

habytacyons.

¶ The pystle on the .x. sondaye after Trinite sondaye. The fyrste pystle of the Corinth. the .xii. cha. ¶.

Brethren, ye knowe that ye were gentyls, and went your wayes vnto domme ymages, euen as ye were ledde. Wherfore I declare vnto you, that no man speakynge in the spirite of god defyeth Jesus. Also no man can say that Jesus is the lorde, but by the holy goost. There are dyuersities of gyftes verely, yet but one spirite. And there are differēces of administracyons, and yet but one lorde. And there are dyuersmaners of operacyōs, and yet but one god whiche worketh all thynges that are wrought in all creatures. The gyftes of the spirite are gyuen to euery man, to profyte the cōgregacyon. To one is gyuen thorowe the spirite the vtteraunce of wysdome, to another is gyuen the vtteraunce of knowlege, by the same spiryte, to an other is gyuen fayth, by the same spyrite, to an other the giftes of healynge, by the same spirite, to an other power to do myracles, to an other prophecy, to an other iudgement to discerne spirites, to an other dyuers tunges, to an other the interpretacyon of tunges. And these al worketh euē the selfe same spirite, diuidynge to euery man seuerall gyftes, euen as he wyll.

¶ The gospell on the. x. sondaye after Trinite sondaye. The xix. chap. of Luke. F.

When Jesus came nye to Jerusalem, he beheld the cytie, and wepte on it, sayeng: Yf thou haddest knowen those thynges whiche belonge vnto thy peace, euen at this thy tyme, thou woldeste take hede, but nowe are they hyd from thyne eyes. For the dayes shal come vpō the, that thine enemyes shall caste a banke about the, and compasse the rounde, and kepe the in on euery syde, and make the euen with the ground, with thy chyldren which are in the. And they shall not leue in the one stone vpon an other, bycause thou knewest not the tyme of thy visitacion. And he wente into the temple, and began to cast out them that solde therin, and them that boughte, sayeng vnto them: It is wrytten: My house is the house of prayers, but ye haue made it a denne of theues. And he taught dayly in the temple.

¶ The pystle on the. xi. sondaye after Trinite sondaye. The fyrste pystle to the Cor. the. xv. chap. A.

Brethren, as pertaynynge to the Gospell whiche I preached vnto you, which ye haue also accepted, & in the whiche ye contynue, by whiche ye also are saued, I do you to wytte, after what maner I preached vnto you, yf ye kepe it, excepte ye haue bele-

yed in vayne. For fyrſte of all I delyuered vnto you, that whiche I receaued howe that Chryſt dyed for oure ſynnes, agreynge to the ſcryptures, and that he was buried and that he roſe agayne the thyrde day, accordynge to the ſcryptures. And that he was ſene of Cephas, than of the twelue. After that he was ſene of mo than fyue hundreth brethren at once, of which many re mayne vnto this daye, & many are fallen a ſlepe. After that appeared he vnto James, than to all the apoſtles. And laſt of all he was ſene of me, as of one that was borne out of due tyme. For I am the leeſt of all the apoſtles which am not worthy to be called an apoſtle, bycauſe I perſecuted the congregacyon of God, but by the grace of god, I am that I am, and his grace whiche is in me, was not in vayne.

¶ The goſpell on the. xi. ſondaye after Trinite ſonday, the. xviii. chapter of Luke. I.

JEſus put forth this ſimilitude vnto certayne whiche truſted in them ſelues that they were perfyte, and deſpyſed other: Two men went vp into the temple to praye, the one a phariſe, & the other a publican. The phariſe ſtode and praied thus with hym ſelfe: God, I thanke the that I am not as other men are, extorcioners, vniuſte, aduoutrers, or as this publican. I faſte twyſe in the

weke. I gyue tythe of all that I possesse. And the publican stode a farre of, & wolde not lyfte vp his eyes to heauen, but smote his brest sayenge: God be mercyfull to me a synner. I tell you, this man departed home to his house iustyfyed more than the other. For euery mā that exalteth hym selfe, shall be bronghte lowe, and he that humbleth hym selfe, shall be exalted.

¶ The pystle on the. xii. sondaye after Trinite sondaye. The seconde pystle to the Corinth. & the thyrde chap. I.

BRethren, such truste haue we thorowe Christ to godward, not that we are sufficient of our selues, to thinke any thing as it were of our selues, but our ablenesse cōmeth of god, whiche hath made vs able to mynister the newe testamēt, not of the letter, but of the spyrite: for the letter kylleth, but the spirite gyueth lyfe. Yf the ministracion of death thorowe the letters fygured in stones was gloryouse, so that the chyldren of Israell coulde not beholde the face of Moyses, for the glory of his countenaunce (whiche glory neuertheleffe is done away) why shall not the ministracyon of the spirite be much more glorious? For yf the mynistryng of cōdempnacyon be glorious, muche more doth the mynistracyon of ryghteousnesse excede in glory.

¶ The golpell on the. xii. londaye after Trinite londaye. The vii. chap. of Marke. D.

JEsus departed from the coastes of Tyre & came by Sydon vnto the see of Galile, thoroowe the myddes of the coastes of the. x. cyties. And they brought vnto hym, one that was deake and domme, and prayed hym to laye his hande vpon hym. And he toke hym aside from the people and put his fyngers in his eares, & dyd spyt, & touched his tunge, and loked vp to heauē and syghed, and sayde vnto hym: Ephatha, that is to saye, be opened. And streyght waye his eares were opened, and the strynge of his tunge was loused, and he spake playne. And he commaunded them that they shuld tell no man. But the more he forbad them, so muche the more a great deale they publyshed, sayenge: He hath done all thynges well, & hath made both the deake to heare, and the domme to speake.

¶ The epystle on the. xiii. londaye after Trinite londaye. The. iii. chap. to the Galathyans. C.

BRethren, to Abraā and his sede were the promyses made. He sayd not, in the sedes, as in many, but in thy sede, as in one, whiche is Chryste. This I saye, that the lawe whiche began afterwardes, beyonde .iiii. hundreth and .xxx. yeares, dothe not

dysanull the testament that was cõfyrmed afore of god vnto Chryst ward, to make the promyse of none affecte. For yf the inherytaunce come of the lawe, it commeth nat of the promyse: but god gaue it to Abraham by promyse. Wherfore than serueth the lawe? The lawe was added bycause of transgressiõ (tyll the sede came to whome the promyse was made) and it was ordeyned by aungels in the hande of a mediatour. A mediatour is not a mediatour of one, but god is one. Is the lawe than agaynste the promyses of God? God forbyd. Howe be it, yf there had ben a lawe gyuen whiche coulde haue gyuen lyfe, than no doubte ryghteousnesse shulde haue comme by the lawe. But the scrypture concluded all thynges vnder synne, that the promyse by the fayth of Jesus Chryst shulde be gyuen vnto them that be lyue.

¶ The gospell on the xiii. sondaye after Trinite sondaye. The. x. chap. of Luke. D.

JEsus sayde to his disciples: happy are the eyes whiche se that ye se. For I tell you, that many prophetes & kynges haue desyred to se those thynges whiche ye se, and haue not sene them, and to heare those thynges whiche ye heare, & haue not herde them. And behold, a certayn lawier rose vp, and tempted hym, sayeng

Mayster, what shall I do to inhe-
ryte eternall lyfe? He sayde vnto
hym: What is wrytē in the lawe
howe redest thou? And he answe-
red, and sayde: Loue thy lorde god
with all thy harte, and with all thy
soule, and with all thy strengthe, &
with all thy mynde, and thy neygh
bour as thy selfe. And he sayde vn
to him: Thou hast answered right,
this do, and thou shalte lyue. He
wyllyng to iustifye hym selfe, sayd
vnto Jesus: Who is thā my neygh
boure? Jesus answered and sayde:
A certeyne man descended from Je
rusalem into Jerico, and fell into
the handes of theues, whiche rob-
bed hym of his rayment, and wou-
nded hym, & departed, leauyng hym
halfe dead. And by chaunce ther
came a certayn preest the same way
and whan he sawe hym, he passed
by: and lykewyse a Leuyte, whan
he was come nye to the place, went
and loked on hym, and passed by.
Than a certayne Samarytane, as
he iourneyed, came nye vnto hym,
and whan he sawe hym, had com-
passyon on hym, and went to and
bounde vp his woundes, & powred
in oyle and wyne, and put hym on
his owne beast, and broughte hym
to a commune inne, and made pro-
uysyon for hym: and on the morow
whan he departed, he toke out two
pens, and gaue them to the oostre, &
sayd vnto hym: Take cure of hym,
and what so euer thou spendest

more, whan I come agayne, I wyl recompence the. Whiche neme of these.iii. thinkest thou, was neygh bour vnto hym that fell in the theues handes? And he sayd. He that shewed mercy on hym. Than sayde Jesus vnto hym: Go and do thou lyke wyse.

¶ The pystle on the. xiiii. sondays after Trinite sondaye. The. v. chap. to the Galathi. C.

BRethren, walke in the spirite and fulfyll not the lustes of the flesshe, for the flesshe lusteth contrary to the spirite, & the spirite contrary to the flesshe. These are contrary the one to the other, so that ye can not do that whiche ye wolde. But and yf ye be ledde of the spirite, than are ye not vnder the lawe. The dedes of the flesshe are manifeste, whiche are these: Aduoutry, fornicacyō, vnclēnesse, wantonnesse, worshyppyng of Images, witcheer aft, hatred, variaūce, zele, wrathe, stryfe, sedicion, sectes, enuyenge, murther, dronkēnesse, glotony, and such lyke, of the whiche I tell you before as I haue tolde you in tyme paste, that they whiche commytte suche thynges, shall not inherite the kyngdome of god. But the frayte of the spirite, is loue, ioye, peace, longesufferyng, gētylnesse, goodnesse, faythfulnesse, mekenesse, temperancie. Agaynst suche there is no lawe. They that are Christes, haue crucifyed the

flethe, with the appetytes & luſtes.
¶ The golpell on the.xiiii. ſonday after Trinite ſonday. The. xvii. chap. of Luke. C.

AS Jeſus went to Jeruſalē, he paſſed thorow Samaria and Galile, & as he entred into a certayne towne, there mette hym .x. men that were lyppers, whiche ſtode a farre of, and put forth theyr voyces, and ſayde: Jeſu mayſter, haue mercy on vs. Whan he ſawe them: he ſayd vnto them: Go and ſhewe your ſelues to the prieſtes. And it chaunched as they wente, they were clenſed. And one of them, whan he ſawe that he was clenſed, turned bak agayne, and with a loude voyce prayſed god, and fell downe on his face at his fete, and gaue hym thankes. And the ſame was a Samaritane. And Jeſus anſwered, and ſayde: Are there not .x. clenſed: but where are thoſe nyne: Ther are not foūde that returned agayne, to gyue god prayſe, ſaue only this ſtraunger, & he ſayde vnto hym: Aryſe, and go thy waye, thy fayth hath made the whole.

¶ The pyſtle on the. xv. ſonday after Trinite ſonday. The. v. chap. to the Galath. D.

BRethren, yf we lyue in the ſpirite, let vs walke in the ſpirite, let vs not be vayne glorious, prouokyng one another, and enuyenge one another.

Bzethren, yf any man be fallen by chaunce into any fawte, ye whiche are spirituall, helpe to amende hym in the spyzite of meknesse, consyderynge thy selfe, leste thou also be tempted. Beare ye one anothers burthen, and so fulfyll the lawe of Chryste. Yf any man seme to hym selfe that he is somwhat, whan in dede he is nothynge, the same deceyueth hym selfe in his ymaginacyon: let euery man proue his own worke, & than shall he haue reioycyng in his owne selfe, & not in an other, for euery man shal beare his own burthē: let hym that is taught in the wordes, minister vnto hym that teacheth hym in all good thynges. Be not deceaued, god is not mocked, for what so euer a man soweth, that shall he reape. He that soweth in his flesh, shal of the flesh reape corrupcīō: But he that soweth in the spirite, shall of the spirite reape lyfe euerlastynge. Let vs not be weery of well doyng, for whan the tyme is comme, we shall reape without weerinesse. Whyle we haue therfore tyme, let vs do good vnto all men, and specially vnto them whiche are of the householde of fayth.

¶ The gospell on the. xv. sondaye after Trinite sondaye. The. vi. chap. of Matthew. D.

IEsus sayde to his disciples: No man can serue two maysters, for eyther he shall hate the

one, and loue the other: or els he shall leane to the one, and despyse the other. Ye can not serue god and Mammon. Therfore I saye vnto you, be not carefull for your lyfe what ye shal eate, nor what ye shal drinke, nor yet for your body, what ye shal put on. Is not the lyfe more worth than meate, and the body more of value than rayment? Beholde the fowles of the ayre, for they sowe not, neyther reape, nor yet cary into the barnes: and yet your heauenly father feedeth them: are ye not moch better than they? Whiche of you (though he toke thoughte therfore) coulde put one cubyte vnto his stature? and why care ye than for rayment? Cõsyder the lylyes of the felde, howe they growe. They labour not, neyther spynne, and yet for all that I saye vnto you, that euen Salomon in al his royalte was not arayed lyke vnto one of these. wherfore yf god so clotheth the grasse whiche is to daye in the felde, and to morowe shallbe caste into the furnesse, shall he not muche more do the same vnto you? O ye of lytle fayth. Therfore take no thought, sayeng: what shall we eate, or what shall we drynke, or wherewith shall we be clothed: after all these thynges seke the gentyles, for your heauenlye father knoweth that ye haue nede of all these thynges: but rather seke ye fyrste the kyngdome of

heauen, and the ryghteousnesse therof, and all these thynges shall be myntstred vnto you.

¶ The pystle on the .xvi. sondaye after Trinite sondaye. The. iii. chap. to the Ephe. G.

Saynt Paule wrote vnto the Ephesyans, sayenge: I desyre you that ye fayne not bycause of my tribulacyons that I suffre for your sakes, whiche is your prayse. For this cause I bowe my knees vnto the father of our lorde Jesus Chryste, whiche is father ouer all that is called father in heauen & in earth, that he wolde graunte you accordynge to the ryches of his glorye, that ye maye be strengthed with myght by his spiryte in the inner man, that Christ may dwel in your hartes by fayth, that ye beynge rooted and groūded in loue, myght be able to comprehende with all sayntes, what is that bredth and length, depth and heyghte, and to knowe the excellent loue of the knowledge of chryst that ye myght be fulfylled with all maner of fulnesse, whiche commeth of god, vnto hym that is able to do excedyng abundantly aboue all that we are or thynke, accordynge to the power that worketh in vs, be prayse in the congregacyōs by Jesus Christ throrowout all generacyons, from tyme to tyme. Amen.

¶ The golpell on the xvi. londaye after Trinite londaye. The vii. chap. of Luke. B.

JEsus went into a cytie called Nain, and many of his disciples went with hym, & much people. Whā he came nye vnto the gate of the cytie, beholde, there was a deed man caryed out, whiche was the onely sonne of his mother, & she was a wydowe, and moche people of the cytie was with her. And whan Jesus sawe her, he had compassyon on her, and sayd vnto her: Wepe not. And he wente and touched the coffyn: and they that bare hym stode styll, and he sayde: Yonge man, I say vnto the, aryse. And the deed sate vp, and began to speake, and he delyuered hym to his mother: and there came a fere on them all, and they glorifyed god sayenge: A great prophete is ryssen amonge vs, and god hath vysyted his people.

¶ The pystle on the xvii. londaye after Trinite londaye. The. xiii. chap. to the Ephe. B.

BRethren, I wyche am in bōdes for the lordes sake, exhorte you, that ye walke worthy of the vocacyon, wherwith ye are called with humblenesse of mynde, with al lowlynesse & meknesse, & longe suffryng, forbearyng one another, thorow lone, and that ye be diligent to kepe the vnite of the spyryte, in the bonde of peace,

beynge one body, and one spirite, euen as ye are called in one hope of your callynge. Let ther be but one lorde, one fayth, one baptyme, one god and father of all, whiche is aboue all, thorowe all, & in you all, whiche is blessed in the worlde of worldes. Amen.

¶ The gospell on the xvii. sonday after Trinite sondaye. The xiiii. chap. of Luke. A.

When Jesus wente in to the house of one of the cheif pharysees to eate bread on the Sabot day, & they watched hym: and beholde there was a man before hym whiche had the dropsye: and Jesus answered and spake vnto the lawyers and pharisees, sayenge: Is it laufull to heale on the Saboth day? And they held they? peace. And he toke hym, and healed hym, and let hym go, and answered them, sayenge: Whiche of you shall haue an asse, or an ox fallē into a pyt, & wyll not streyght way pull hym out on the Saboth day? And they coulde not answere hym agayne to that. He put forth a similitude to the gheistes, whan he marked howe they preassed to the hyest rowmes, and sayde vnto them: When thou arte bydden to a weddynge of any man, syt not downe in the hyest rowme, lest a more honorable man than thou be bydden of hym, and he that badde bothe hym and the, comme and say

to the: Geue this man rowme, and thou thā begyn with shame to take the lowest rowme: but rather, whā thou arte bydden go and syt in the lowest rowme, that whan he that badde the commeth, he maye saye vnto the: Frend syt vp hyer. Than shalte thou haue worshyppe in the presence of them that syt at meate with the. For who so euer exalteth hym selfe, shalbe brought lowe: and he that humbleth hym selfe, shal be exalted.

¶ The pystle on the .xviii. sondaye after trinite sonday. The .i. pistle to the Cor. and the .i. chap. A.

BRethren, I thanke my god alwayes on your behalfe, for the grace of god, which is geuen you by Jesus Christe, that in all thynges ye are made ryche by hym, in all learnyng, & in all knowlege, euen as the testimony of Jesus Christ was cōfirmed in you, so that ye are behynde in no gyft, & wayte for the appearynge of oure lorde Jesus Christe, whiche shall strengthe you vnto the ende, that ye maye be blameles in the daye of oure lorde Jesus Christ.

¶ The gos. on the .xviii. sond. after trinite sond. the .xxii. cha. of mat. D

THe pharisees went vnto Jesus, & one of them, whiche was a doctoure of the law, asked hym a question, temptyng hym, and sayenge: Maister, which is the great cōmaundement

in the lawe? Jesus sayd vnto hym: Thou shalte loue thy Lorde God with all thy harte, with al thy soule and with all thy mynde: this is the fyrste and the greatest commaundement, and there is an other lyke vnto this. Thou shalt loue thy neyghbour as thy selfe. In these two commaundementes hange all the lawe and the prophetes. Whyle the pharisees were gathered togyther, Jesus asked them, sayenge: What thynke ye of Christ? whose sonne is he? They sayde vnto hym: The sonne of Dauid. He sayd vnto the: Howe than dothe Dauid in spirite call hym Lorde, sayeng: The Lorde sayde to my Lorde, syt on my ryght hande, tyll I make thyne ennemyes thy foote stoole. Yf Dauid called hym Lorde, howe is he than his sonne? And none of them coulde answere hym agayne one worde: neyther durst any man from that daye forthe aske hym any mo questions.

¶ The pystle on the .xix. sonday after trinite sondaye. The. iiii. chap. to the Ephe. E.

Brethren, be ye renewed in the spirite of youre myndes, and put on that newe man, whyche after the ymage of god is shaped in ryghtwysnesse, & true holynesse. Wherfore put away lyenge, and speake euery man truth vnto his neyghbour, for as moche as we are membres one of another. Be angry, but synne not: let not the

sonne go downe vpon your wrath, gene no place vnto the backbyter, let hym that stole, steale no more, but let hym rather labour with his handes some good thynge, that he may haue to giue vnto him that nedeth.

¶ The gospell on the. xix. sondaye after trinite sondaye. The. ix. chap. of Matthewe. A.

IEsus entred into the shyp, & passed ouer, & came into his owne cytie, and beholde, they brought vnto hym a man sycke of the palseye, lyenge in his bedde. And whan Iesus sawe theyr fayth, he sayde to the sycke of the palsey: Sonne, be of good chere, thy synnes are forgyuen the. And beholde, certayne of the scrybes sayde in them selues, he blasphemeth. And whan Iesus sawe theyr thoughtes he sayde: Wherfore thynke ye euyll in your hertes? whether is easyer to saye: thy synnes are forgyuē the, or to saye: aryse and walke: that ye maye knowe that the sonne of man hathe power to forgyue synnes in earth, than sayde he vnto the sycke of the palseye: Aryse, take vp thy bedde, and go home to thy house. And he arose, and departed to his house. And whan the people sawe it, they marueyled, and glorifyed god, whiche hath gyuen suche power vnto men.

¶ The pystle on the. xx. sondaye after trinite sondaye. The. v. chap. to the Ephe. D.

Bethren, take heede, that ye walke circumspectlye, not as foles, but as wyse, redemyng the tyme, for the dayes are euyll, wherfore be ye not vnwyse, but vnderstandynge what the wyll of the lorde is. And be not dronke with wine, wherin is excesse, but be fulfylled with the spirite, speakyng vnto your selues in psalmes & hymnes, & spirituall songes, syngynge & makyng melody to the lord in your hartes, gyuyng thankes alway for all thynges, in the name of oure lorde Iesus Christe to god the father, submyttynge your selues one to another in the feare of god.

¶ The gos. on the. xx. sond. after trinite sond. the. xxiii. cha. of mat.

Iesus sayd vnto his disciples The kyngdome of heauen is lyke vnto a certayne kynge, which maryed his sonne, and sent forth his seruaūtes, to call the that were bydden to the weddyng, & they wolde not come. Agayne he sent forth other seruaūtes, sayeng: Tell them which are bydden: Beholde, I haue prepared my dyner, myne oxen & my fatlynges are kylled, & all thinges are readye, come vnto the maryage. They made lyght of it, & wēt theyr wayes, one to his ferme place, an other about his marchaūdise, the remnaūt toke his seruaūtes & entreated them vngoodly, and slewe them. Whan the kynge herde that, he was wroth, & sent

sente forth his warryours, and de-
stroyed those murtheres, & brent vp
theyr cytie. Than sayd he to his ser-
uaūtes: The weddynge was prepa-
red, but they whiche were bydden
therto, were not worthye: Go ye
therfore out in to the hye wayes, &
as manye as ye fynde, bydde thē to
the maryage. The seruaūtes went
out in to the hye wayes, & gathered
to gyder as manye as they coulde
fynde, both good & bad, & the wed-
dyng was furnyshed with gheستes.
The kynge came in to vysyte his
gheستes, & spyed there a man which
had not on a wedding garmēt, and
sayde vnto hym: Frende, howe ca-
mest thou in hyther, & haste not on
a weddynge garment? And he was
euen specheleſſe. Than sayde the
kynge to the ministers: Take and
bynde hym hande and foote, and
cast hym into vtter darkeneſſe, ther
shalbe wepyng & gnashyng of tethe
For many ar called, & few be chosē
¶ The pystle on the .xxi. sonday af-
ter trinite sondaye, the .vi. chap.
to the Ephesyans. B.

My brethrē, be strong in the
lord, & in the power of his
myght, put on the armour
of god, that ye may stande
stedfast agaynst the craftye assault-
tes of the deuell, for we wrastle not
agaynste flesche and blonde, but a-
gaynste rule, agaynste power, and
against worldly rulers of the darke
neſſe of this worlde, agaynste spiri-

tuall wyckednesse, for heauenlye thynges. For this cause take vnto you the armoure of god, that ye maye be able to resyste in the euyll daye, and to stande perfyte in all thynges. Stande therfore, & youre loynes gyrde aboute with verite, hauyng on the brestе plate of ryght wysnesse, and shodde with shues, prepared by the gospell of peace, aboue all, take to you the shelde of faythe, wherwith ye maye quenche all the fyrye dartes of the wycked, and take the helmet of saluacion, & the swearde of the spirite, whiche is the worde of god.

¶ The gospell on the. xxi. sondaye after trinite sondaye, the. iiii. chap. of Jhon. F.

THere was a certayne ruler whose sonne was sycke at Capharnaum, as soone as he herde, that Jesus was come oute of Jurye in to Galile, he went vnto hym, and besought hym that he wolde descende, and heale his sonne, for he was euen ready to dye. Than sayde Jesus vnto hym: Excepte ye se sygnes and wonders, ye beleue not. The ruler sayde vnto hym: Syr, come away, or euer that my chylde dye. Jesus sayde vnto hym: Go thy waye, thy son lyueth. And the man beleued the wordes, that Jesus had spoken vnto hym, and wente his waye. And anone as he wente on his waye, his seruauntes met hym, & tolde hym, sayenge:

Thy

thy lonne lyueth. Than enquyred he of them the houre whan he began to amende, and they layde vnto hym: Yesterday the leuēth houre the feuer lefte hym, and the father knewe that it was that same houre whan Jesus layde vnto hym: thy lonne lyueth, and he beleued, & all his houlholde.

¶ The pystle on the. xxii. londaye after trinite londaye. The. i. chap. to the Philip. A.

BRethren, we truste in oure Lorde Jesus Chriſte, that he whiche began a good worke in you, ſhall performe it, vntyll the daye of Jesus Chriſt, as it becōmeth me ſo to iudge of you, becauſe I haue you in my harte, and haue you alſo euery one cōpanyons of grace with me, euen in my bondes, as I defende & ſtablyſſhe the goſpell. God beareth me recorde, howe greatly I longe after you all frō the verye harte roote in Jesus Chriſte, & this I praye, that youre loue maye encreaſe more & more in knowledge, & in all felynge, that ye myght accept thynges moſt excellēt that ye myght be pure, and ſuch as ſhulde hurte no mans cōſcience, vntyll the daye of Chriſte, fylled with the frutes of ryghtwyſnelle, which frutes come by Jesus Chriſt vnto the glory and laude of god.

¶ The goſpell on the. xxii. londaye after trinite londaye, the. xviii. chap. of Matthewe. D.

IEsus put forthe a similitude vnto his disciples, sayenge: The kyngdome of heauen is lykened vnto a certayn king, which wolde take accompte of his seruaũtes, & whan he had begon to reken, one was brought vnto hym, which ought hym ten thousand talentes, but whan he had nought to paye, the lorde cõmaunded hym to be solde, & his wyfe, & his chyldre, and all that he had, & paymẽt to be made. The seruaũt fell downe, and besought hym, sayenge: Syr, spare me respyte, & I wyll paye it euerye whyt. Than had the lorde pitye on the seruaũt, & losed hym, & forgaue hym the dette. The same seruaunt went out, and founde one of his felowes, whiche ought hym an hondred pens, & layde handes on hym, and toke him by the throte, sayeng: Paye me that thou owest. And his felowe fell downe, & besought him, sayenge: Haue pacience with me, & I wyll paye the all. And he wolde not, but went & caste hym into pryson, tyll he sholde paye the dette. Whan his other felowes sawe, what was done, they were very sory, & came & tolde to theyr lorde all that had happened. Than his lorde called hym, & sayde vnto hym: O euell seruaũt, I forgaue the all the det, because thou prayedest me, was it not mete also, that thou sholdest haue had cõpassion on thy felowe, euẽ as I had pytye on the? And his

lorde

lorde was wroth, & delyuered hym to the taylars, tyll he sholde pay all that was due vnto hym. So lykewyse shall my heauenlye father do vnto you, yf ye wyll not forgyue with youre hartes, eche one to his brother theyr trespasses.

¶ The pistle on the .xxiii. sond. after trinite sonday, the thyrd chap. to the Philippians. D.

Brethrē, be folowers of me, & loke on them whiche walke, euen so as ye haue vs for an ensample, for manye walke (of whome I haue tolde you often, & nowe tell you weppng) that they are the ennemyes of the crosse of Christe, whose ende is damnacion, whose bellye is theyr god, & whose glory is to theyr shame, whiche are worldly mynded: But our conuersacion is in heauen, from whence we loke for the Sauyour, euen the lord Jesus Christ, whiche shall chaunge in to an other fashyon our vyle bodyes, that they maye be fashyoned lyke vnto his glorious body, accordyng to the workinge, whereby he is able to subdue al thinges vnto him selfe, in Jesus Christ our lorde.

¶ The gospell on .the .xxiii. sondaye after trinite sondaye, the .xxii. chap. of Matthewe. B.

The pharisees wente & toke counsell, howe they myghte tangle Christe Jesus in his wordes, and sent vnto hym theyr disciples with Herodes ser-

Jesus put forthe a similitude vnto his disciples, sayenge: The kyngdome of heauen is lykened vnto a certayn king, which wolde take accompte of his seruaũtes, & whan he had begon to reken, one was brought vnto hym, which ought hym ten thousand talentes, but whan he had nought to paye, the lorde cõmaunded hym to be solde, & his wyfe, & his chyldrẽ, and all that he had, & paymẽt to be made. The seruaũt fell downe, and besought hym, sayenge: Syr, gyue me respyte, & I wyll paye it euerye whyt. Than had the lorde pitye on the seruaũt, & losed hym, & forgaue hym the dette. The same seruaunt went out, and founde one of his felowes, whiche ought hym an hondred pens, & layde handes on hym, and toke him by the throte, sayeng: Paye me that thou oweste. And his felowe fell downe, & besought him, sayenge: Haue pacience with me, & I wyll paye the all. And he wolde not, but went & caste hym into pryson, tyll he sholde paye the dette. Whan his other felowes sawe, what was done, they were very sory, & came & tolde to theyr lorde all that had happened. Than his lorde called hym, & sayde vnto hym: O euell seruaũt, I forgaue the all the det, because thou praydest me, was it not mete also, that thou sholdeste haue had cõpassion on thy felowe, euẽ as I had pytye on the? And his lorde

lorde was wroth, & delyuered hym to the iaylars, tyll he sholde pay all that was due vnto hym. So lykewyse shall my heauenlye father do vnto you, yf ye wyll not forgyue with youre hartes, eche one to his brother theyr trespasses.

¶ The pistle on the.xxiii.sond.after trinite sonday, the thyrd chap. to the Philippians. D.

BRethrē, be folowers of me, & loke on them whiche walke, euen so as ye haue vs for an ensample, for many walke (of whome I haue tolde you often, & nowe tell you weppng) that they are the ennemyes of the crosse of Christe, whose ende is damnacion, whose bellye is theyr god, & whose glory is to theyr shame, whiche are worldly mynded: But our conuersacion is in heauen, from whence we loke for the Sauyour, euen the lord Jesus Christ, whiche shall chaunge in to an other fashyon our vyle bodyes, that they maye be fashyoned lyke vnto his glorious body, according to the workinge, wherby he is able to subdue al thinges vnto hym selfe, in Jesus Christ our lorde.

¶ The gospell on.the.xxiii.sondaye after trinite sondaye, the.xxii. chap. of Matthewe. B.

THe pharisees wente & toke counsell, howe they myghte tangle Christe Jesus in his wordes, and sent vnto hym theyr disciples with Herodes ser-

naūntes, sayenge: Mayster, we knowe that thou arte true, & that thou teachest the waye of god true lye, neyther carest for any man, for thou consyderest not mens estate, tel vs therfore, how thynkest thou: Is it lawfull to geue trybute vnto Cesar, or not: Jesus perceyued theyr wylynesse, and sayde: Why tempte ye me ye ypocrites: let me se the tribute money. And they toke hym a peny, & he sayde vnto them: Whose is this ymage and superscripcion: They sayde vnto hym: Cesars. Than sayde he vnto them: Gyue therfore to Cesar that which is Cesars: & gyue vnto God, that which is Gods.

¶ The pystle on the .xxiiii. sondaye after trinite sondaye, the .i. chap. to the Colos. B.

BRethren, we ceasse not prayenge for you, and desyrynge that ye myghte be fulfylled with the knowledge of his wyll, in all wysdome and spirituall vnderstandynge, that ye myghte walke worthye of the lorde in all thynges that please, beynge frutefull in all good workes, and encreasynge in the knowledge of God, strengthed with all myght, thorow his gloryous power, vnto all pacience and longe suffrynge, with ioyfulnesse in Jesus Christe ours Lorde.

¶ The gospell on the .xxiiii. sonday after trinite sonday, the .xx. chap. of Matthew. C.

Whyles Jesus yet spake vnto the people, behold, ther came a certayne ruler, and worshypped hym, sayenge: My doughter is euen nowe deceassed, but come, and laye thy hande on her, and she shall lyue. And Jesus arose, and folowed hym with his disciples. And beholde, a woman whiche was dyseased with an yssue of bloude. xii. yeares, came behynde hym, and touched the hemme of his vesture. For she sayde in her selfe: yf I may touche but euen his vesture onely, I shall be safe. Jesus turned hym about, and beheld her, sayenge: Doughter be of good cõfort, thy fayth hath made the safe. And she was made whole euen that same houre.

¶ The pystle on the nexte sondaye before aduẽt sond. Jere. xxiii.

Bethzen, beholde, the dayes wyll come, sayth the Lorde, that I wyll steare vp vnto Dauid a ryghteous braunche, whiche shall beare rule and discusse matters with wysedome, and shal set vp equitie & ryghteousnesse agayne in the earth in his tyme. Juda shall be safe, and Israell shall dwel without feare, and this is the name that they shall call hym, the Lorde our ryghteousnes, wherfore the dayes wyll come, sayth the lord, that they shall saye no more, the lorde lyueth that brought the chyldren of Israell out of the lande of

Egypte, but the lorde lyueth which delyuered and broughte the sede of the house of Israell out of the land of the northe, and from all landes whether I thrust them, & they shall dwell in theyr owne lande, sayeth the lorde god almyghty.

¶ The gospell on the next sondaye before Aduent syndaye, the vi. chap. of Jhon. A.

When Jesus lyfted vp his eyen and sawe a greate companye come vnto hym, he sayde vnto Philip: Whense shall we bye breade that these myghte eate. This he sayde to proue hym, for he hymselfe knew what he wolde do. Philip answered hym: Two hondred peny worth of breade are not sufficient for them, that euerye man haue a lyttell. Than said vnto hym one of his disciples Andrewe, Symō Peters brother: Ther is a child here, which hath fyue barly loues, and two fyshes, but what is that among so many? Jesus sayd: make the people to sytte downe, (there was much grasse in the place.) And the men sate downe, in nōbre aboue v. M. Jesus toke the breade, and gaue thankes, & gaue to his disciples, & his disciples to them that were set downe: & lykewyse of the fyshes, as muche as they wolde. When they had eaten ynoughe, he sayd vnto his disciples: Gather vp the broken meate that remayneth, that nothynge be lost. They gathe-

red it togyder, & fylled .xii. baskets with the broken meate of the fyue barlye loues & two fyshes, whiche broken meate remayned vnto them that hadde eaten. Than those men whā they had sene the miracle that Jesus dyd, sayd: This is of a truth the same prophete, whyche shall come in to the worlde.

¶ The pystle on the fyrst sondaye in Aduent, The.xiii.chap. to the Roma. D.

Brethren, for so muche as we knowe this, namely the tyme, that the houre is nowe for vs to ryse from slepe, for now is our saluacīō nearer, then when we beleued, the nyght is passed, & the daye is come nye. Lette vs therfore cast away the workes of darkenesse & put on the armoure of lyght. Let vs walke honestly as it were in the daye, not in excessynge of eatynge & drynkynge, neyther in chambrynge and wantonnesse, neyther in stryfe and enuyenge: but putte ye on the lorde Jesus Christe.

¶ The golpell on the fyrst sondaye in Aduent. The.xxi.chap. of Matthewe. A.

When they drewe nye vnto Jerusalem, & were come to Bethphage, vnto the mounte Oliuete, Jesus sente two of his disciples, sayenge to them: Go into the towne that lyeth before you, & anone ye shal fynde an asse bounde and a fole with her, lose them, and

bryngе them vnto me. And yf any man saye ought vnto you, saye ye: the lorde hathe nede of them, and strayght waye he wyll let them go. All this was done to fulfyll that which was spoken by the prophete sayenge: Tell ye the doughter of Sion: Behold, the kynge commeth vnto the meke, and syttynge vpon an asse & a colte, the fole of an asse vsed to the yocke. The disciples went, and dyd as Jesus commaunded them, and brought the asse and the colte, and put on them theyr clothes, and set hym theron. But many of the people spred theyr garmentes in the waye, other cutte downe braūches from the trees, & strawed them in the waye. The people that went before, and they also that folowed after, cryed, sayenge: Hosianna the sonne of David. Blessed is he that cōmeth in the name of oure Lorde, Hosianna in the heyght.

¶ The pystle on the. ii. sondaye in Aduent, the. xv. chapiter to the Romas.

BRethren, what so euer thynges are wrytten afore tyme, that is wrytten for oure learnynge, because that we thorowe pacience and comforte of the scripture myght haue hope. The god of pacyence and consolacion graunte you, to be lyke mynded one towardes another, after the ensample of Jesus Christe, that ye all agreynge togyder, maye with one

mouth

mouthe prayse God the father of our Lorde Jesu Christe. Wherfore receyue ye one another, lyke as Christe receyued vs to the prayse of God, I saye also that Jesus Christe was a minyster of the circumcision for the truthe of goddes wyll, to cõfirme the promyses made vnto the fathers. And that the Gẽtyles myght prayse God, for his mercyes sake, as it is wrytten: For this cause I wyll prayse the amõge the Gentyles, & synge in thy name. And agayne he sayeth: Reioyce ye Gentyles with his people. Agayne: Prayse the Lorde all ye gentyles, & laude hym all nacions. And in another place Esaias sayeth: There shalbe the rote of Jesse, and he that shall rayse to reygne ouer the Heathen, in hym shall the Heathē hope. The god of hope fyll you with all ioye and peace in beleuinge, that ye maye be flowynge in hope thrꝛough the power of the holy ghost.

¶ The gospell on the .ii. sondaye in Aduent, the .xxi. chapiter of Luke. E.

JEsus sayde vnto his disciples: There shall be synges in the Sonne, and in the Moone, and in the Sterres, and vpon earth, the people shall be in such dyspayre that they shall not whiche waye to turne them selfes. The see and the wawes shall roꝛe, and mennes hertes shall fayle them for feare, and for lokynge after

those

those thinges, whiche shall come on the earth, for the powres of heauen shall moue, and then shall the se the sonne of mā come in a cloude with power & greate glorye. When these thynges begyn to come to passe, thē loke vp, & lyfte vp your handes, for your redemption draweth nye. And he shewed them a similitude, beholde the fygge tre, & all the trees, whan they shoute forthe theyr budes, ye se and knowe of your owne selues, that sommer is then nye at hande. Also ye lykewyse (when ye se these thynges come to passe) so vnderstand that the kyngdome of god is nye. Verely I say vnto you, this generacion shall not passe, tyll all be fulfylled, heauen and earth shall passe, but my wordes shal not passe.

¶ The pystle on the. iii. sondaye in Aduēt. The. i. pystle & the. iiii. chap. to the Corin. A.

Brethren, let men this wyse esteme vs, specially for Christes ministers, and stewardes of the secretes of god. Nowe men desyre no more of the steward, then that they be founde faythfull, with me it is but a very smal thing that I shulde be iudge of you, eyther of mans daye. No I iudge not myne owne selfe, I knowe nought by my selfe, yet am I not therby iustifyed, it is the lorde that iudgeth me, therfore iudge nothynge before the tyme, vntyl the lord come which wyll lyghten thynges that are hyd

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in darkenesse, and open the counsels of the hertes. And than shall euery man haue prayse of god.

¶ The gospell on the thyrde sondaye in Aduent, the.xi.chap. of Matthewe.

When Jhon beynge in prysone, herde the workes of Christe, he sente two of his disciples, and sayd vnto hym: Art thou he that shall come, or shall we loke for an other? Jesus answered, and sayd vnto them: Go & shewe Jhon agayne what ye haue herde & sene. The blynde se, the halte go, the lyppers are clensed, the deaf heare, the dead are raysed vp, & the gospell is preached to the poore, & happy is he that is not offended by me. Euen as they departed, Jesus beganne to speake vnto the people of Jhon, What went ye for to se in the wyldernesse? went ye oute to se a redde waueryng with the wynd? Eyther what went ye oute for to se? wēt ye to se a mā clothed in soft rayment? Beholde, they that weare softe clothynge, are in kynges houses. But what wente ye out for to se? wente ye oute to se a prophete? yea I saye vnto you, & more then a prophete, for this is he of whom it is wrytē: Beholde, I sende my messenger before thy face, whiche shall prepare thy waye before the.

¶ The pystle on the.iiii.sondaye in Aduent, The. iiii.chap. to the Philip.

Bre-

Brethren, reioyce ye in the Lorde alwaye, and agayne I saye: reioyce, let youre frendshyp be knowen vnto all me. The Lorde is euen at hande. Be not carefull, but in all thynges lette youre peticion in feruent prayer and supplicacion be knowen before god with geuynge of thankes. And the peace of god, whiche passeth all vnderstandynge, kepe youre hartes & mynndes in Christe Jesu.

¶ The gospell on the. iiii. sondaye in aduent. The fyrst chapiter of Jhon. B.

The Jewes sent prestes and leuites frome Jerusalem to axe Jhon, what arte thou? And he confessed, and denyed not and sayde playnlye: I am not Christe. And they asked hym, what then? arte thou Helyas? And he sayde: I am not. Arte thou that Prophete? And he aunswered: No. Then sayde they vnto hym: What arte thou, that we may geue an answere to them that sente vs. What sayst thou of thy selfe? He sayde: I am the voyce of a cryer in the wyldernesse, make straycht the way of the Lorde, as sayde the Prophete Esaias. And they which were sent, were of the Pharisees. And they axed hym, and sayde vnto hym: Why baptyzest thou then, yf thou be not Christe, nor Helias, neyther the Prophete? Jhō aunswered them sayenge: I baptyze with water, but

one

one is among you, whom ye know not. He it is that cōmeth after me, whiche was before me, whose shue latchet I am not worthy to vnlose. These thynges were done in Bethabara beyonde Jordan, where Jhon dyd baptyse.

¶ The pystle at hye masse on christ mas day, the.i.chap. to the Heb.

BRethren, god in tymes past diuersly and many wayes spake vnto the fathers by Prophetes, but in these last dayes he hathe spoken vnto vs by his owne sonne, whome he hathe made heyre of al thinges, by whom also he made the worlde. Whiche sonne beynge the bryghtnesse of his glorye, & the very ymage of his substance, rulyng all thynges with the worde of his power, hathe by his owne persone pourged our synnes, and sytteth on the ryght hande of the maiestie on hye, and is more excellente then the aungelles, in as muche as he hathe by inheritaunce obteyned a more excellēt name than they, for vnto whiche of the aungelles sayde he at anye tyme: thou arte my sonne, this daye begate I the. And agayne: I wyll be his father, and he shall be my sonne. And agayne. whan he bryngeth in the fyrst bgotten sonne into the worlde he sayeth: And all the aungelles of god shall worshyppe hym, and vnto his aungelles he sayeth: He maketh hys aungelles spyrytes, and

and his ministers flames of fyre, but vnto the sonne he saythe, O god thy seate shall be for euer and euer, the scepter of thy kyngdome is a ryght scepter. Thou hast loued eyghtwylnesse, and hated iniquitie, wherfore hath god, whiche is thy god, anoynted the with the oyle of gladnesse aboue thy felowes. And thou lorde in the begynnynge hast layde the foundacion of the earthe. And the heauens are the worckes of thy handes. They shall perysshe, but thou endurest. But they all shall waxe olde also as doth a garment, & as a vesture shalte thou chaunge them, and they shall be chaunged, but thou arte alwayes the same, & thy yeares shall not fayle.

¶ The gospel at hye masse on chrystmas daye. The. i cha of Jhō. A

IN the begynnynge was the worde, and the worde was with god, and god was the worde. The same was in the begynnynge with god. All thynges were made by it, & without it was made nothynge that was made. In it was lyfe & the lyfe was the light of men, & the lyght shineth in darknesse, and the darknesse comprehēdeth it not. There was a man sent from god, whose name was Jhon. The same came as a wytnesse, to beare wytnesse of the lyght, that all men through hym myght beleue, he was not that lyght, but was sente to beare wytnesse of the lyghte.

That was a true lyght, which lyghted all men that come in to the worlde. He was in the worlde, and the worlde by hym was made, and the worlde knewe him not, he came amonge his owne, and his owne receyued hym not. But as manye as receyued hym, to them he gaue power to be sonnes of god, in that they beleued on his name, whiche were borne not of blonde, nor of the wyll of the flesshe, nor yet of the wyll of man, but of god, & the same worde became flesshe, and dwelt among vs, & we saw the glory of it, as the glory of the onely begotten sonne of the father, whiche worde was full of grace and verite.

¶ The pystle on sayne Steues day.

The. vi. chap. of the Actes of the apostles. ℒ.

Steuen full of fayethe and power, dyd greate wōders and myracles amonge the people. Then there arose certayne of the scooles, whiche are called Lybertynes, and Syrenytes, and of Alexandria, and of Licia, and of Asia, disputynge with Steuen, and they coulde not resyste the wysdome, & the spirite with whych he spake. When they herde these thynges, their hertes claue asonder & they gnashed on hym with their tethe, but he beynge full of the holy ghoste loked vp stedfastly with his eyes in to heauen, and sawe the glorye of god, and Jesus standynge on the

the ryght hande of god, and sayde: Beholde, I se the heauens open, & the sonne of man standynge on the ryghte hande of god. Then they gaue a shoute with a loude voyce, and stopte theyr eares, and ranne vpon hym all at ones, and cast hym oute of the cytie, and stoned hym, & the wytnesses layde downe theyr clothes at a younge mans fete, named Saule. And they stoned Steuen, callynge on, and sayeng: Lorde Jesu receyue my spirite, and he kneled downe, and cryed with a loude voyce: Lorde, laye not this synne to theyr charge. And when he hadde thus spoken, he fell in a slepe in our Lorde.

¶ The gospell on S. Steuens daye the. xxiii. chap. of Mat. D.

JEsus sayde vnto the Jewes and chefe prestes: Beholde, I sende vnto you prophetes, wyse men, and scrybes, and of them shall ye kyll, and crucifye, and some of them shall ye scourge in your synagoges, and persecute them frome cytie to cytie, that all ryghteous bloude may fall on you, which hath ben shed vpō the earth frome the bloude of the ryghteous Abel, vnto the bloude of Zacharias the sonne of Barachias, whom ye slewe betwene the temple and the aulter. Verelye I saye vnto you, all these thynges shall lyght vpon this generacion. O Jerusalem, Jerusalem, whiche kyllest prophetes, and stonest

ſtonest them whiche are ſente vnto the, howe ofte wolde I haue gadered thy chyldren to gyther, as the henne gadereth her chykens vnder her wynges, but ye wolde not, behold your habitacion ſhall be lefte vnto you deſolate, For I ſaye to you, ye ſhall not ſe me hens forthe, tyll that ye ſaye: Bleſſed is he that commeth in the name of the Lorde.

¶ The pyſtle on ſaynte Jhon the euangelyſtes daye. Eccleſiaſtici. xv.

HE that feareth god, wyll do good: and he that kepeth the lawe, ſhall obtayne wyſdō, and ſhe wyll come agaynſte hym as an honorable mother: as a woman yet a virgyne, ſhall ſhe receyue hym. She ſhal fede hym with the breade of lyfe and vnderſtandynge, and the water of holſome wyſdome ſhe ſhall gyue hym to drynke, and ſhe ſhall exalte hym amonge his neyghboures, and ſhall open his mouthe euen in the thyckeſte of the congregacion. And ſhe ſhall fyll hym with the ſpirite of wyſdome and vnderſtandyng, and with the garmente of glorye ſhall ſhe apparell hym. She ſhall make hym ryche with ioye and gladneſſe and ſhall enherite hym of an euerlaſtynge name.

¶ The goſpell on ſaynte Jhon the euangelyſtes daye. The. xxi. chap. of Jhon. F.

Jeſus

Jesus sayd to Peter: folowe me. Peter turned aboute, and sawe that disciple whom Jesus loued folowynge, whyche also leaned on his brest at supper/ & sayde: Lorde whyche is he that betrayeth the? When Peter therfore sawe hym, he sayde to Jesus: Lorde what shall he here do? Jesus sayde vnto hym: Yf I wyll haue hym to tarye tyll I come, what is that to the? folowe thou me. Then wente this sayenge abroade amonge the brethren, that that disciple sholde not dye, yet Jesus said not to hym: he shall not dye, but yf I wyll that he tary tyl I come, what is that to the, the same disciple is he, whiche testifyeth of these thynges, & wrote these thynges, and we knowe, that his testimonye is true.

¶ The pystle on chyldermasse day.

The. xiiii. chap. of the reuelacion of saynt Jhon. J.

And I loked, & loo, a lambe stode on the mounte Syon, and with hym an hondred & xliiii. thousande, hauyng his name and his fathers name wrytte in theyr foreheades. And I herde a voyce from heauen, as the sounde of many waters, & as the voyce of a greate thunder, and I herde the voyce of harpers, harpynge with theyr harpes, and they songe as it were a newe songe before the seate, and before the foure beastes, and the elders: & no man coude learne

that

that songe, but the hundred .xliiii. thousande, whiche were redemed frome the earthe. These are they, whiche were not defyled with women, for they are virgyns. These folowe the lambe whyther so euer he goeth. These were redymed frome men, beynge the fyrste frutes vnto god, and to the lambe, and in theyr mouthes was founde no gyle, for they are without spotte before the throne of god.

¶ The golpell on childermasse day
The .ii. chap. of Mat. C.

THe aungell of the Lorde appeared to Joseph in dreame, sayenge: Aryse, and take the chylde and his mother, and flye in to Egypte, and abyde there, tyll I brynge the worde, for it wyll come to passe, that Herode wyll seke the chylde to destroye hym. Then he arose, and toke the chylde and his mother by nyght, and departed in to Egypte, and was there vnto the death of Herode, to fulfyll that whiche was spoken of the Lorde by the prophet, which sayth: Oute of Egypte haue I called my sonne. Then Herode perceyuynge, that he was mocked of the wyse men, was exceadynge wrothe, and sent forth, and slewe all the chyldre that were in Bethleem, and in all the costes therof, as many as were two yeares olde, and vnder, accordynge to the tyme which he had diligentlye searched oute of the wyse

nt. Then was fulfilled that which was spoken by the prophete Jeremy, sayenge: On the hylles was a voyce herde, mournyge, weppynge, and great lamentacion. Rachel weppynge for her chyldren, and wolde not be comforted, because they were not.

¶ The pystle on the sondaye after Chrystmas daye. The. iiii. chap. to the Galathyans. A.

Brethre, I saye that the heyre as longe as he is a chyld, differeth not from a seruaunt, thoughe he be Lorde of all, but is vnder tuters and gouerners, vntyll the tyme appoynted of the father, euen so we as longe as we were chyldren, were in bondage vnder the ordinaunces of the worlde, but whan the tyme was full come, god sente his sonne borne of a woman, and made bonde vnto the lawe, to redeme them whiche were vnder the lawe, that we throughe election myght receyue the inheritaunce that belongeth vnto the naturall sonnes, because ye are sonnes. God hathe sente the spirite of his sonne in to oure hartes, whiche cryeth: Abba, father. Wherfore nowe arte thou not a seruaunt, but a sonne. Yf thou be a sonne; thou arte also a heyre of god throughe Christe.

¶ The gospell on the sondaye after Chrystmasse daye. The. ii. chap. of Luke. C.

Joseph

Joseph & Mary, the mother of Jesus marueyled at those thynges, which were spoken of hym, and Symeon blessed them, & sayde vnto Mary his mother: Behold, this chyld shall be the fall, & resurrection of manye in Israel, & a sygne which shall be spoke agaynst, and moreouer the swearde shal perce thy soule that the thoughtes of many hartes may be opened, and there was Anna a prophetesse, the doughter of Phanuel of the tribe of Aser, and she was of a greate age, & had lyued with an husbande vii. yeres frō her virginite, and she had ben a wydowe about iiii. score and. iiii. yeres, whiche wente neuer out of the temple, but serued there, with fasting & prayer nyght & day, and she came forth that same houre and prayed god, & spake of hym to all that loked for redempcion in Jerusalem. And as soone as they had perfourmed all thynges, accordyng to the lawe of the Lorde, they returned into Galyle, into theyr owne cytie Nazareth, and the chylde grewe and wared stronge in spirite, and was full of wysdom, and the grace of god was with hym.

¶ The pystle on the Dedicacion daye. The. xxi. chap. of the reuelacion of Jhon. A.

John saw the holy cytie newe Jerusalē come downe from god out of heauen, prepared as a bryde, garnyshed for her

husbande, and I heard a greate voyce from the throne, sayenge: Beholde, the tabernacle of god is with men, and he wyll dwell with them, and they shall be his people, & god hym selfe shall be with them, and be theyr god, and god shall wype awaye all teares frome theyr eyen, & ther shalbe no more death, neyther sorowe, neyther cryenge, neyther shall ther be anye more payne, for the olde thynges are gone. And he that sate vpon the seate, sayde: Beholde, I make all thynges newe

¶ The gospel on the dedicatio day.

The xix. chap. of Luke. A.

JEsus entred in, and went through Jerico, and beholde, ther was a man named zacheus, and he was a ruler amōge the publycanes, and rych also and he made meanes to se Jesus what he sholde be, and he could not for the prease, because he was of a lowe stature. Wherfore he ranne before, & ascended vp into a wylde fygge tre, to se hym: for he wolde come that same waye. And whan Jesus came to the place, he loked vp, and sawe hym, and sayde vnto hym: zache, at once come downe: for to day I muste abyde at thy house. And hastely he came downe, and receyued hym ioyfullye. And when they sawe that, they all grudged, sayenge: He is gone in to tary with a man that is a synner. zache stode forthe, and sayde vnto the Lorde:

Be-

Beholde Lorde, the halfe of my goodes I gyue to the poore, and yf I haue done anye man wronge, I wyll restore hym foure folde. Jesus sayd vnto hym: This daye is helth come vnto this house, for as moch as this same is becomme the chyld of Abraham: for the sonne of man is comme to seke and to saue that which was lost.

Here begynne the pystles and gospels on the sayntes dayes.

The pystle on candelmas daye. Malachie. iii.

Beholde, I send my messaunger, which shall prepare thy waye before me, and sodenly shall the Lorde whom ye seke come vnto his temple, euen the messaunger of the couenaunt, who ye delyte. Beholde, he commethe, sayeth the Lorde of powres. Who shall endure in the daye of his commynge? Or who shall stande whyle he is sene? For he is as tryeng fyre, and as the earth that fullers scoure withall. And he shall syt tryenge & purgynge syluer, and shall trye and purifye the sonnes of Leuy, & shal fyne them as golde and syluer, and they shall bryng offerynge vnto the Lorde of ryghteousnesse, and the sacrifyce of Juda and of Jerusalem shall be delycyous vnto the Lorde,

as in the olde tyme, & in the yeares that were at the begynnyng.

¶ The gospell on Candelmasse day
The.ii.chap. of Luke. D.

When the tyme of her purifica-
cion (after the lawe of Moy-
ses) was come, they brought
Jesus to Jerusalem, to pre-
sent hym to the Lorde, as it is wryt-
ten in the lawe of the Lorde: Euery
man chylde that fyrste openeth the
matrice, shall be called holy to the
Lorde, and to offre (as it is sayde in
the lawe of the Lorde) a payre of
turtle doues, or two yonge pygeōs.
And beholde, there was a man in
Jerusalem, whose name was Sy-
meon, and the same was iuste, and
feared god, and longed for the con-
solacion of Israel, & the holy ghost
was in hym, and an answere was
gyuen hym of the holye ghost, that
he shold not se death, before he had
sene the Lordes anoynted. And he
came by inspiracion in to the tem-
ple. And whan the father and the
mother brought in the chyld Jesus
to do for hym after the custome of
the lawe, than toke he hym vp in
his armes, and sayde: Lorde, nowe
letest thou thy seruaunte depart in
peace accordynge to thy promyse.
For myne eyes haue sene the Sa-
ueoure sente from the, whiche thou
haste prepared before the face of
all people. A lyghte to lyghten the
Gentyles, and the glory of thy peo-
ple Israel.

The

¶ The pystle on sayncte Mathias the apostles daye. The.i.chp. of the act. of the apo. ℒ.

PEter stode vp in the mydes of the disciples, & sayde (the nombre of the names that were to gether, were aboute an. ℒ. and. xx. Ye men & bre thren, this scripture must nedes be fulfylled, which the holy ghost thorowe the mouthe of Dauid spake before of Judas, which was gyde to the that toke Jesus. For he was nombred with vs, and obtayned le lowshyp in this ministracō, and he hath now possessed a plot of groūd with the rewarde of iniquite, and whan he was hanged, brake asonder in the mydes, and all his bowelles gusshed out, which thyng was knowen vnto all the inhabiters of Jerusalem, in so muche that that felde is called in theyr mother tūge acheldema, that is to say the bloudy felde. It is wrytten in the boke of psalmes: His habitacion be voyde, and no man be dwellynge therin, & his bysshoprycke let an other take. Wherfore of these mē, which haue companyed with vs (all the tyme that the Lorde Jesus wente in and out amonge vs, begynnynge at the baptyme of Jhon, vnto that same daye, that he was taken vp frome vs) muste one be ordeyned to be a wytnesse with vs of his resurrectiō And they appoynted. ii. mē, Joseph called Barsabas, whose surname

was ryghteous, & Mathias, and they prayed, sayenge: Thou Lorde, whiche knowest the hertes of all men, shewe whether thou hast chosen of these two, that the one maye take the rowme of this mynistracio and apostleshyp, frome the whiche Judas by transgression fell, that he myghte go to his owne place. And they gaue forthe theyr lottes, & the lotte fell on Mathias, and he was counted with the eleuen apostles.

¶ The gospell on sayncte Mathias the apostles daye. The. xi. chap. of Mat. D.

THan Jesus answered, and sayd: I prayse the, O father Lorde of heauen and earth, because thou hast hyd these thynges from the wyse and prudēt, and haste opened them vnto lytle babes. Euen so father, for so it pleased the. All thynges are gyuen vnto me of my father, and no man knoweth the sonne but the father, neyther knoweth any man the father, saue the sonne, and he to whome the sonne wyll open hym. Come vnto me all ye that laboure and are laden, and I wyll ease you, take my yocke on you, and learne of me, for I am mylde and lowlye in harte, & ye shall fynde reste vnto youre soules: for my yocke is easye, and my burthen is lyght.

¶ The pystle on the annunciacion of oure lady. Esaie vii.

Oure

Dare Lorde spake to Achas sayenge: Aske the a sygne of the lorde thy god, frome a lowe benethe, or frome an hye above. But Achas answered: I wyll not aske, neyther wyll I tempte the lorde. Wherfore the lorde sayd: Herken ye of the house of Dauid. Is it not ynoughe to vexe men, but you muste werye my god to? The lorde therfore his owne selfe shall gyue you a token. Beholde, a virgyn shall be with chylde, and shall beare a sonne, & shall call his name Emanuell. He shall eate butter and honye, vntyll he maye haue vnderstandynge to refuse the euyll, and to chose the good.

¶ The gospell on the annunciacio of our lady. The fyrste chap. of Luke. C.

And in the. vi. moneth the angell gabriell was sente frome god vnto a cytie of galile, named Nazareth, to a virgyne spoused to a mā, whose name was Joseph, of the house of Dauid, & the virgyns name was Marye. And the aungell wente in vnto her, and sayde: Hayle greatlye in gods fauoure, the lorde is with the, blessed art thou among women. Whā she sawe hym, she was abasshed at his sayenge, and caste in hyr mynde what manner of salutacyon that shulde be. And the aungell sayd vnto her: Feare not Marye, for thou haste founde fauour with god. Lo,

thou shalte conceyue in thy wombe and shyt beare a sonne, and shalte call his name Jesus. He shall be greate, and shall be called the sonne of the hyest, and the lorde god shall gyue vnto hym the seate of his father Dauid, and he shall reygne ouer the house of Jacob for euer, & of his kyngdome shalbe none ende. Than sayde Marye vnto the aungell: Howe shall this be, seyng that I knowe not my husbande? And the aungell aunswered, and sayde vnto her: The holye ghoste shall come vpon the, and the power of the hyeste shall ouershadowe the. And therfore that holye thynge, which shall be borne, shall be called the sonne of god. And beholde, thy cosyn Elizabeth she hathe also conceyued a sonne in her olde age, and this is the .vi. moneth to her which was called barayne, for with god shall nothynge be vnpossyble. Mary sayde: Beholde, I am the handemayden of the lorde, be it vnto me, euen as thou hast sayde.

¶ The pystle on S. Georges daye.

The fyrst chap. of James. A.

My brethren, count it exceadyng ioye, whan ye fall in to dyuerse tribulacions, for as much as ye know how that the tryenge of your fayth, bringeth pacience, and let pacience haue her perfyte worke, that ye maye be perfyte and whole, that nothynge be lackynge vnto you. Yf any that

is

is amonge you lacke wysdome, let hym aske it of god (whiche geueth to all men aboundantlye withoute fraude, and casteth no man in the eethe, and it shall be geuen him: but let hym aske in fayth, and wauer not. For he that doubteth, is lyke the waues of the see, tosse of the wynde, and caryed with violence. Neyther let that man thynke, that he shall receyue any thynge of god. A wauerynge mynded man, is vnstable in all his wayes. Let the brother of low degre reioyce in that he is exalted, & the ryche in that he is made lowe. For euen as the floure of the grasse, shal he vanyth away. The sonne ryseth with heate, and the grasse wyddereth, & his floures fall awaye, & the beaute of the fashyon of it perytheth: euen so shall the rych man peryth with his abundance. Happy is the man that endureth in affliction: for whan he is tryed, he shall receyue the crowne of lyfe, which the lorde hath promysed to them that lone hym.

¶ The gospell on S. Georges day.

The. xv. chap. of Jhon. B.

JEsus said vnto his disciples: I am the very vyne, and my father is an husbandeman. Euerye braunche that beareth not frute in me, he wyll take awaye: and euerye braunche that beareth frute, wyll he pourge, that it maye bringe more frute. Nowe are ye cleane, by the meanes

of the

of the wordes which I haue spoke vnto you: Abyde in me, and let me byde in you. As the braunche can not beare frute of it selfe, excepte it byde in the vyne, no more can ye, except ye abyde in me. I am the vyne, and ye are the braunches; he that abydeth in me, and I in hym, the same bryngeth forthe muche frute: for without me can ye do nothyng. Yf a man abyde not in me, he is caste forth as a braunche, and is wythered, and men gather it, & caste it in to the fyre, and it burneth. Yf ye abyde in me, and my wordes also abyde in you, aske what ye wyll, & it shalbe gyuen to you.

¶ The pystle on saynt Marke the euangelistes daye. The.iiii. chap. to the Ephe.

Vnto euery one of vs is geuen grace, accordynge to the measure of the gyfte of Christ. Wherfore he sayeth: He is gone vp on hye, and hath led captyuyte captyue, and hath geuen gyftes to men. That he ascended, what meaneth it, but that he also descended fyrst in to the lowest partyes of the earth. He that descended, is euen the same also that ascended vp, euen aboue all heauens, to fulfyll all thynges. And the very same made some apostles, some prophetes, some euangelystes, some shepherdes, some teachers, that the sayntes myght be made perfyte, & the worke of ministracion myght be

that

that the bodye of Christe myght be edifyed, vntyll we euery one (in the vnite of faythe, and knowledge of the sonne of god) growe vp in to a perfyte man, after the measure of a full waxen age of Christ.

¶ The gospel on saynt Marke the euangelystes daye. The.xv. chap. of Jhon. B.

I Am the true vyne. &c. as it is wrytten worde by worde in the gospell of saynt Georges daye. Fol. lxxviii.

¶ The pystle on Philip & James daye. Sapientie. v.

THan shall the eyghteous stande with a great constancye, agaynste them that vexed them, and toke awaye that they had laboured for. When the wycked shall se that, they shall be troubled with horrible feare and shall wonder at the sodeyn and vnloked for victorye, and shall saye in them selues, repentyng & sorowyng for anguysshe of mynde. These be they whithe were some tyme mocked and iested on. We were oute of oure wyttes, and thought they lyuynge but madnesse, and they ende to be without honour, but beholde, howe they are nowe counted amōg the chyldren of god, and haue they inheritaunce amonge the faythful.

¶ The gospell on saynte Philip & James daye. The. xiiii. chap. of Jhon. B.

Jesus sayde to his disciples: Let not your hartes be troubled, beleue in god, & beleue ye i me. In my fathers house are many mansions. Yf it were not so, I wolde haue tolde it you. I go to prepare a place for you, and yf I go to prepare a place for you, I wyll come agayne, and receyue you euen vnto my selfe, that where I am, there may ye be also: and whyther I go, ye knowe, and the waye ye knowe. Thomas sayeth vnto hym: Lorde we knowe not whyther thou goest. And howe is it possible for vs, to knowe the waye? Jesus sayeth vnto hym: I am the waye, & the trouth, and the lyfe. No man cōmeth vnto the father, but by me. Yf ye had knowen me, ye had knowen my father also. And nowe ye knowe hym, and haue seene hym. Philippe sayeth vnto hym: Lorde, shew vs the father, and it sufficeth vs. Jesus sayeth vnto hym: haue I bene so longe tyme with you, and yet hast thou not knowen me? Philip, he that hath seene me, hathe seene the father. And howe sayest thou then, shewe vs the father? Beleuest thou not, that I am in the father, and the father in me? The wordes that I speake vnto you, I speake of my selfe: but the father that dwelleth in me, is he that doeth the workes. Beleue me, that I am in the father, and the father in me. Or elles beleue me for the workes

sake.

sake. Verelye verelye I saye vnto you, who so euer beleueth on me, the workes that I do, the same shal he do, & greater workes than these shall he do, because I go vnto my father, and what so euer ye aske in my name, that wyll I do.

¶ The pystle on the natiuyte of S. Jhon the Baptyst. Esa. xlix.

THus sayeth the Lorde: Herken ye yles vnto me, & geue hede ye people that are a farre. The Lorde called me oute of the wombe, and made mencion of my name, whan I was in my mothers bowels, and he made my mouthe lyke a sharpe swearde. In the shadowe he led me with his hande, and he made me as an excellente arowe, and hydde in his quyuer. And he sayde vnto me: Thou arte my seruaunt, oh Israel in whō I wyll be glorifyed. And I sayde: I laboure in vayne, and spende my strength for nought, and vnprofytablye, howe be it my cause I commyt to the Lorde, and my trauayle vnto my god. And nowe sayeth the Lord that formed me in the wombe to be his seruaunt, and to turne Jacob vnto hym. Beholde, I haue made the a lyght, that thou shuldest be saluacion, vnto the ende of the worlde. Kynges shall se, and rulers shall stande vp, and shall worshyp because of the Lord, which is fayth full, and the holye of Israell hathe chosen the.

The

¶ The gospell on the natiuite of
sayns Jhon the Baptyst, the. i.
chap. of Luke. F.

ELizabethes tyme was come
that she shulde be delyuered
& she brought forth a sonne
And hyr neyghboures, and
hyr cosyns herde tell, howe the lord
had shewed great mercy vpon her,
and they reioyced with her. And it
fortuned the eyght daye, they came
to circumcyse the chylde, and called
his name zacharye, after the name
of his father. And his mother an-
swered, and sayde: Not so, but he
shalbe called Jhon. And they sayde
vnto her: ther is none of thy kynne
that is named with this name. And
they made sygnes to his father,
howe he wolde haue hym called.
And he asked for wrytynge tables,
and wrote, sayenge. His name is
Jhon. And they marueyled all, and
his mouthe was opened immediat-
ly, and his tunge, and he spake lau-
dynge god, and feare came on all
them that dwelte nye. And all these
thynges were noysed abroade thor-
owe oute all the hylly countrye of
Jury, and all they that herde them,
layde them vp in theyr hartes, say-
enge: What maner of chylde shall
this be? And the hande of god was
with him, and his father zacharias
was fylled with the holy ghoste, &
prophecied, sayenge: Blessed be the
Lorde of Israel, for he hath visited
and redemed his people.

The

¶ The pystle on saynt Peters and Paules daye, the. xii. chap. of the actes of the apo. A.

IN that time Herode the kyng layde handes on certayne of the congregacō, to vexe thē. He kylled James the brother of Jhon with the swearde, and because he sawe that it pleased the Jewes, he proceded further, & toke Peter also. Than were the dayes of the swete breade, and when he had caught hym, he put hym in pryson, & delyuered hym to foure quaternyons of souldeours to be kept, tendynge after Easter to bryngе hym forth to the people. Then was Peter kepte in pryson, but prayer was made without ceassyng of the congregacion vnto god for hym. Whan Herode wold haue brought him forth vnto the people, the same nyght slepte Peter betwene two souldyers, bounde with two chaynes, and the kepers before the dore kepte the pryson. And beholde, the aungell of the lorde was there present, and lyght shyned in the lodge, and smote Peter on the syde, and styred hym vp, sayenge: Aryse vp quyckly, and the chaynes fell of frō his handes. And the aungell sayde vnto hym, gyrde thy selfe, & bynde on thy sandelles, & so he dyd. And he said vnto hym: Cast on thy mantell aboute the, and folowe me. And he came oute, & folowed hym, and wyste not that it was truth, which

was

was done by the aungelle, but thought he had sene a vision. When they were passe the fyrste & seconde watche, they came vnto the yron gate, that leadeth vnto the cytie, whiche opened vnto them by his owne accorde. And they went out, & passed thorowe one strete, & by & by the aungell departed frō hym. And whan Peter came to hym selfe, he sayde: Nowe I knowe of a surety, that the Lorde hathe sente his aungell, and hathe delyuered me frome the hande of Herode, and from all the waytynge for of the people of the Iewes.

¶ The gospell on S. Peter & Paules day, the. xvi. chap. of Mat. ¶.

WHan Jesus came into the coastes of the cytie, which is called Cesaria Philippi, he asked his disciples, sayenge: Whame do men saye, that I the sonne of man am? They sayde: Some saye, that thou arte Jhon Baptyste, some Helias, some Jeremias, or one of the Prophetes. He sayde vnto them: But whome saye ye that I am? Symon Peter answered, and sayde: Thou art Christ the sonne of the lyuynge god. And Jesus answered, & sayd vnto hym: Happy art thou Symon the sonne of Jonas: for flesche and blonde haue not opened vnto the that, but my father whiche is in heauen. And I saye also vnto the, that thou arte Peter, and vpon this rocke I wyll

buylde

huylde my congregacion, & the gates of hell shal not preuayle against it. And I wyll geue vnto the the keyes of the kyngdome of heauen, and what so euer thou byndest vpō earth, shalbe bounde in heauen: and what so euer thou losest on earth, shall be loked in heauen.

¶ The pystle on Mary Magdalens day. Prouerbio. xxxi.

A Woman of power & verite, yf a mā coulde fynde, the value of her were farre aboue perles. The harte of her husband trusteth in her, that he nedeth not spoyles. She rēdreth hym good and not euyll, all the dayes of her lyfe. She sought wolle & flaxe, and dyd as her handes serued her. She is lyke a marchauntes shyppe, that bryngeth her vytayles from farre. She ryseth yer daye, and geueth meate to her housholde, & foode to her maydens. She consydered a grounde, & bought it, & of the frute of her handes planted a vyne. She gyrded her loynes with strength, & corraged her armes. She perceyued that her huswyfery was profytable: & therfore dyd not put out her candell by nyght. She set her fyngers to the spyndle, & her handes caught holde on the dystaffe. She opened her hād to the poore, & stretched oute her handes to the nedye. She feared not leste the colde of snowe shulde hurt her house, for all her housholde were double clothed.

She

She made her ornamentes of syll and purple was her apparell. Her husband was had in honour in the gates, and he sate with the elders of the lande. She made lynnen, and solde it, and delyuered a gyrdle to the marchaunt. Strength and glory were her rayment, & she laughed in the latter dayes. She opened her mouth with wysedome, & the lawe of ryghteousnesse was on her tōge. She had an eye to her housholde, and eateth not her breade ydellye. Her chyldren arose, and blessed her, and her husbande commended her. Many doughters haue done excellently, but thou hast passed them all. Fauour is a deceyuable thyng, and beawty is vanite, but a womā that feareth God, she shalbe prayssed. Gene her of the frute of her hāndes, and lette worckes prayse her in the gates.

¶ The gospell on Mary Magdalynes daye. The. vii. chap. of Luke. C.

ONe of the Pharises desyred Jesus, that he wolde eate with hym, and he came into the Pharises house, & sate downe to meate. And beholde, a woman in that cytie, whiche was a synner, as soone as she knewe that Jesus satte at meate in the Pharises house, she brought an alabaster boxe of oyntmente, and she stode at his fete behynde hym weppyng, and began to walsche his fete with teares,

es, and dyd wype them with the
eeres of her heade, and kyssed his
fete, and anoynted them with oynt
mente. When the Pharise whiche
had hym to his house, sawe that, he
spake within hym selfe, sayenge:
If this man were a prophete, he
wolde surely haue knowen, who, &
what maner woman this is, which
touched hym: for she is a synner.
And Jesus answered, and sayd vn-
to hym: Symon, I haue somewhat
to saye vnto the. And he sayd: Ma-
ster saye on. There was a certayne
under, which had two detters, the
one ought fyue hundreth pence, and
that other fyftye. When they had
nothynge to paye, he forgaue them
both. Which of them (tell me) wyl
loue hym moost? Symon answered
and sayde: I suppose, that he to
whome he forgaue moost. And he
sayde vnto hym: Thou haste truely
iudged. And he turned vnto the wo
man, & sayde vnto Symon: Seyest
thou this woman? I entred in to
thy house, and thou gauest me no
water to my fete. But she hathe
washed my fete with teares, and
wyped them with the heeres of her
heade. Thou gauest me no kysse,
but she (synce the tyme I came in)
hathe not ceassed to kysse my fete.
My heade with oyle, thou dyddest
not annoynte, and she hath annoyn
ted my fete with oyntment. Where-
fore I saye vnto the, manye synnes
are forgyuen her, because she loued
much,

muche. To whome lesse is forgeue, the same dothe lesse loue. And he sayd vnto her: Thy synnes are forgyuen the. And they that sate at meate with hym, beganne to saye within them selues: Who is this, which forgyueth euen synnes? And he sayde to the woman: Thy fayth hath saued the, go in peace.

¶ The pystle on sayne James day the apostle. The.ii.chap. to the Ephesyans. D.

Brethrē, nowe ye are no more straungers and forayners, but cytezyns with the sayntes, & of the houshold of god, and are buylte vpon the foundacion of the apostles and prophetes, Jesus Christ beyng the head corner stone, in whome euery buyldynge coupled togyther, groweth vnto an holy temple in the Lorde, in whome ye also are buylte togyther, and made an habitacion for god in the spirite.

¶ The gospell on s. James daye the apostle. The.xx. chap. of Matthewe. C.

Ther came to Jesus the mother of zebedees chyldren, with her sonnes, worshyppynge hym, and desyrynge a certayne thynge of hym. He sayde vnto her: What wylt thou haue? She sayde vnto hym: Graunt that these my two sonnes maye syt, one on thy ryght hande, and the other on thy lefte hande in thy kyngdom. Jesus answered, & sayde: Ye wote

not

not what ye aske. Are ye able to drynke of the cuppe, that I shall drynke of: and to be baptysed with the baptyme that I shalbe baptised with? They answered to hym: That we are. He sayde vnto them: Ye shall drynke of my cuppe, and shall be baptysed with the baptyme that I shall be baptysed with: but to sytte on my ryght hande and on my left hande, is not myne to geue, but to them for whome it is prepared of my father.

¶ The pystles on the assumption of our lady. Ecclesiasticus.xxiiii.

IN all those thinges I sought reste.and in some mans inheritaūce wolde I haue dwelt. Than the creatoure of all thynge commaunded, and sayd vnto me: and he that created me, dyd sette my tabernacle at reste, & sayde vnto me: Dwel in Jacob, and haue thyne inheritaunce in Israell, and roote thy selfe amonge myne electe. From the begynnynge, and before the worlde was I created, and vnto the worlde to come wyll I not ceasse: and before hym haue I ministred in the holy habitacion, and so in Syon was I setled, and in the holy cytie lykewyse I rested, and in Jerusalem was my power. And I rooted my selfe in an honorable people, whiche are the Lordes part, and he theyr inheritaunce, and amonge the multitude of sayntes

I helde

I helde me faste. As a Ceder tre was I lyfte vp in Lybanon, and as a Cypres tre in mount Hermon. As a Palme tre was I exalted in Cades, and as a rose plantes in Jerico. As a beutyfull Olyue tre in the feldes, and as a planteyne tre was I exalted vpon the waters. In the stretes I gaue an odoure as cynamon and balme that smelleth well, and gaue an odoure of swetnesse, as perfyte Myrre.

¶ The gospell on the assumpcion of our lady. The.x. chap. of Luke. G.

JEsus entred in to a certayne castell. And a certayne woma named Martha, receyued hym into her houfe. And this woman had a fyster, called Mary, whiche sate at Jesus fete, & hearde Jesus preachynge, Martha was combred aboute much seruyng, and stode, and sayde: Mayster, doest thou not care, that my fyster hath lefte me to ministre alone? Byd her therfore that she helpe me. And Jesus answered, and sayd vnto her: Martha, Martha. Thou careste, & arte troubled about many thinges, verelye one is nedefull. Mary hath chosen the beste parte, whiche shall not be taken awaye from her.

¶ The pystle on saynte Bartylmewes daye. The.ii. chapiter to the Ephesians. D.

Bowe

NOwe are ye no moze straun-
gers. &c. Fol. lxxxiii.

¶ The golpell on s. Bartylmewes day. The.xxi.cha. of Luke. E,

THere was a stryfe amonge the disciples of Jesus, whi-che of them shulde be taken for the greatest. And he said vnto them: The kynges of the gen-tyles reygne ouer them, & they that beare rule ouer them, are called gra-cyous lordes, but ye shall not be so, but he that is greatest among you, shalbe as the yongeste: & he that is cheke, shalbe as the minister. For whether is greater: he that sytteth at meate, or he that seruerh: Is not he that sytteth at meate: And I am amonge you as he that ministreth, ye are they which haue bydde with me in temptacions, & I appoynt vn-to you a kyngdome, as my father hath appoynted to me, that ye may eate and drynke at my table, in my kyngdome, & syt on seates, & iudge the twelue trybes of Israel.

¶ The pystle on the natiuite of our lady.

AS a vyne, so brought I forth a sauour. &c. Fol. xcv.

¶ The golspel on the natiuite of our lady, the.ix.chap. of Mat. I.

THis is the booke of the gene-racion of Jesus. &c. Fol. xci.

¶ The pystle on saint Matthewes day the apostle. Ezechiel. i.

THe similitude of the faces of the foure beastes. The face

of a mā, & the face of a lyon, on the eyght hande of the foure of them, & the face of an egle aboue thē foure, & theyr faces & theyr wynges stretched out aboue on hye. Eche hadde ewo wynges coupled togyther, and two that couered theyr bodyes, and they went all straycht forwarde, & whether they had lust to go, thyther they went, & turned not backe agayne in theyr goynge. And the similitude of the beastes, & the fashiō of them, was of burnynge coles of fyre, & as fyre brādes, walkyng betwene the beastes, and the fyre dyd shyne, and oute of the fyre proceded lyghtnyng, & the beastes rā, & returned after the fashyon of lyghtning.

¶ The gospell on s. Matthewes day the apo. the. ix. ca. of Mat. B.

When Jesus wēt forth, he saw a man syt at receauyng of custome, named Matthew, and sayd to hym: Folowe me. And he arose, and folowed hym. And it came to passe, as he sate at meate in the house, beholde, many publicanes & synners came & sate downe also with Jesus and his disciples. Whā the pharisees had perceyued that, they sayde vnto his disciples; Why eateth your master with publicanes & synners? Whan Jesus herde that, he sayd vnto them: The whole nede not the phisicion, but they that are sycke. Go and learne, what that meaneth: I haue pleasure in mercy, and not in offeryng-

for I am not come to call the ryght wyse, but the synners to repẽtaũce.
¶ The pystle on s. Michaels daye. The.i.ca. of the reuela. of s. Jhõ. J.

JEsus sent and shewed by his aungel vnto his seruaũt Jhõ whyche bare recorde of the worde of god, & of the testimony of Jesus Christ, & of al thynges that he sawe. Happy is he that heareth & redeth the wordes of the prophecye, & kepeth those thynges whiche are wrytten therin, for the tyme is at hand. Jhõ to the.vii. congregacions in Asia. Grace be with you & peace, frõ hym, which is, and which was, & the which is to com, & frõ the.vii. spirites which are present before his trone, & from Jesus Christe, whiche is a faythfull wytnesse, & fyrst begottẽ of the dead, & Lorde ouer the kynges of the earth to hym that loued vs, & washed vs frõ our synnes in his owne bloude.
¶ The gospell on s. Mychaels day The.xviii. chap. of Mat. J.

THe disciples came vnto Jesus, sayenge: Who is the greatest in the kyngdom of heauẽ? Jesus called a chyld vnto hym, and set hym in the myddes of them, and sayde: Verelye I saye vnto you: except ye turne, and become as chyldren, ye can not entre in to the kyngdome of heauen. Who so euer therfore shall submyt hym selfe as this chylde, he is the greatest in the kyngdome of heauẽ.

And who so euer receaueth suche a chylde in my name, receaueth me, but who so euer shal offende one of these lytle ones, which beleue in me it were better for hym, that a mylstone were hanged about his necke and that he were drowned in the depthe of the see. Wo be vnto the worlde because of offences, how be it, it can not be auoyded but that offences shalbe geuen: neuertheles, wo be to that man, by whom te offence cometh. Wherfore yf thy hād or thy foote, geueth an occasion of euell, cut hym of, & caste hym from the, it is better for to enter into lyfe halte or maymed, rather than thou shuldest hauyng two hādes, or two fete, be caste into the euerlastynge fyre. And yf also thyne eye offende the, plucke hym out, & cast hym frō the. It is better for the to enter into lyfe with one eye, than hauynge two eyes to be caste into the hell fyre. See that ye despyse not one of these lytle ones. For I saye vnto you, that in heauen theyr aungels behold the face of my father which is in heauen.

¶ The pystle on saint Luke the euāgelystes day. Ezechie. i.

The symilitude of the faces on s. Matthewes day. Fo. lxxv.

¶ The gospel on s. Luke the euāgelistes day, the. x. chap. of Luke. A.

Dare Lord appoynted other seuenty also, and sent them two & two before his face, into

into euery cytie & place, whether he hymselfe wolde come, & sayde vnto them: The harueste is great, but the labourers are fewe: praye therfore the lord of the haruest to send forth his labourers into his harueste. Go your wayes, beholde, I sende you forthe as lambes amonge wolues, beare no wallet, neyther scrypp, nor shues, & salute no mā by the waye. In what so euer house ye enter in fyrste, saye: Peace be to this house. And yf the sonne of peace be there, your peace shall reste vpon hym. Yf not, it shall returne to you agayne: and in the same house tary styll, eatynge and drynkynge suche as they haue. For the labourer is worthye of his rewarde.

¶ The pystle on Symon & Judes day, the. viii. cha. to the Rom. E.

BRethren, we knowe wel that al thinges worke for the best vnto them that loue god, which also are called of purpose. For those which we knewe before, he also ordeyned before, that they shulde be lyke fashyoned vnto the shape of his sonne, that he myght be the fyrste begotten sonne amonge many brethren. Moreouer, whiche he appoynted before, them also he called: & which he called, thē also he iustifyed: which he iustified, them also he glorifyed. What shall we than saye vnto these thynges? Yf god be on our syde, who can be agaynste vs, whiche spared not his

owne sonne, but gaue hym for vs all: how shall he nat with hym geue vs all thynges also. Who shal laye anye thynge to his charge of gods chosen: It is god that iustifyeth, who than shall condempne: It is Christe whiche is dead, yea rather which is rysen agayne, which is also on the ryght hand of god, & maketh intercession for vs. Who shall separate vs frō gods loue: shall tribulacio: or anguyssh: or persecutio: ether hunger: ether nakednesse: ether perill: ether swearde: as it is wrytten: For thy sake are we kylled all day long, & are counted as shepe appoynted to be slayne. Neuertheless in all these thynges we ouercome strongly through his helpe that loued vs. Yee & I am sure that neyther death, neyther lyfe, neyther aungell, nor rule, neyther power, nether thinges present, neyther thynges to come, nether heyght, nether lowneth netyher anye other creature shalbe able to departe vs from gods loue, which is in Christ Jesus our Lord.

¶ The gospell on S. Symon & Judes day. The. xv. ca of Jhō. C.

JEsus said vnto his disciples: This I cōmaunde you, that ye loue togyther, yf the world hate you, ye knowe that it hated me before it hated you, yf ye were of the world, the world wolde loue his owne. Howe be it, because ye are not of the world, but I haue chosen you out of the worlde, therfore

fore hateth you the worlde. Remembre my sayeng that I say vnto you the seruaũt is not greater than his lord, yf they haue persecuted me, so wyll they persecute you: yf they haue kept my sayenge, so wyll they kepe youres: but all these thynges wyll they do vnto you, for my names sake, because they haue not knowē hym that sente me. Yf I hadde not come & spokē vnto thē, they shulde not haue had synne, but nowe they haue nothynge to cloke theyr synne withall. He that hateth me, hateth my father. Yf I had not done workes among them, which none other man dyd, they had not had synne. But nowe haue they sene, and yet haue hated bothe me & my father, euē that the sayeng myght be fulfilled, that is wrytten in theyr lawe: They hated me without a cause.

¶ The pystle on Allhallowes daye.

The. vii. ca. of the reue. of Jo. A.

I Hon sawe an aungell ascendynge from the rysyng of the sonne, which had the seale of the lyuyng god, and he cryed with a lowde voyce to the foure aungels, to whome power was gyuen to hurt the earth & the see, sayenge: Hurte not the earthe, neyther the see, nether the trees, tyl we haue sealed the seruaũtes of oure god in theyr foreheades. And I herde the nõbre of them which were sealed, & ther were sealed. C. & xliii. M. of al the trybes of the chyldrē of Israel.

Of the trybe of Juda were sealed xii. M. of the trybe of Ruben were sealed. xii. M of the trybe of Gad were sealed. xii. M. of the trybe of Asser were sealed. xii. M. of the trybe of Neptalim were sealed. xii. M of the trybe of Manalles were sealed. xii M. of the trybe of Symeō were sealed. xii. M of the trybe of Leuy were sealed. xii. M. of the trybe of Jssachar were sealed. xii. M. of the trybe of zabulon were sealed xii. M. of the trybe of Joseph were sealed. xii. M. of the trybe of Beniamin were sealed. xii. m. After this I beheldē, & lo, a greate multitude (which no man coulde nōbre) of all nacions & people, & tunges stode before the seate, & before the lambe, clothed with long whyte garmētes & palmes in theyr handes, & cryed with a loude voyce, sayeng: Saluacion be ascribed to him that sytteth vpon the seate of oure god, & vnto the lambe. And all the aungelles stode in the compasse of the seate, & of the elders, & of the foure beastes and fell before the seate on theyr faces, and worshypped god, sayenge: Amen, blessynge, and glorye, wysedome, and thankes, and honoure, & power, and myght, be vnto our god for euermore. Amen.

¶ The gospel on Jhallowen day.

The. v. chap. of Matthew. A.

WHā Jesus saw the people. &c. Ye shal fynde this gospell on Reyque sondaye. Folio. lxxiii.

The

¶ The pystle on all soules day, the iiii. ca. of the. i. pistle to the Thes. C.

I Wolde not brethrē, haue you ignorauñt as cōcernyng them which are fallen a slepe, that ye sorowe not, as other do, which haue no hope. For yf we beleue that Jesus dyed, & rose agayn, euen so thē also which slepe by Jesus, wyll god bryngе agayne with hym. And this saye we vnto you in the word of the lord, that we which lyue & are raymaynyng in the commyng of the lord shall not come yer they which slepe. For the lorde hym selfe wyll descende frō heauē with a shoute, & the voyce of the archangell & trompe of god. And the dead in Christ shall arayse fyrst, thā shal we which lyue & remayn be caught vp with them also in the cloudes to mete the lorde in the ayre, and soo shall we euer be with the lorde. Wherfore comforte youre selues one another with these wordes.

¶ The gospell on all soules daye. The. xi. chap. of Jhon. C.

MArtha sayde vnto Jesus: Lorde, yf thou haddest ben here, my brother had not bē dead: but neuertheles, I knowe, that what so euer thou askest of god, god wyll gyue it the. Jesus sayd vnto her: Thy brother shall ryse agayne. Martha sayd vnto hym: I knowe well, he shall ryse agayne in the resurrection at the laste daye. Jesus sayde vnto her: I

am the resurrectiō & the lyfe. Who so euer beleueth on me, yee thoughe he were dead, yet shall he lyue. And who so euer lyueth and beleueth on me, shall neuer dye, beleueste thou this? She sayd vnto hym: Yee lorde, I beleue that thou arte Christe the sonne of god, which hast come into the worlde.

¶ The pystle on the daye of wedding, the. vi. ca. of the. i. pist. Cor. C.

Brethren, remēbre ye not that youre bodyes are the mēbers of Christ. Shall I now take the mēbers of Christ, & make them the mēbers of an harlot? God forbyd. Do ye not vnderstand, that he which coupleth him self with an harlot, is become one body? For. ii. (sayth he) shalbe one flesshe: but he that is ioyned vnto the lorde, is one spirite. Flye fornication. All synnes that a mā doth, are without the body: but he that is a fornicatour, synneth agaynst his owne body. Know not ye howe that youre bodyes are the tēple of the holy ghoste, whiche is in you, whō ye haue of god, and how that ye are not your owne, for ye are dearely bought? Therfore glorify ye god in youre bodyes, & in your spirites, for they are goddes.

¶ The gospell on the day of weddynge, the. xix. chap. of mat. J.

The pharisees came vnto Iesus to tempte hym, & sayd to hym: Is it lawfull for a man to put away his wyfe for all

maner of causes? He answered, & sayde vnto them: Haue ye not red, how that he which made mā at the begynnyng, made them man & woman, & sayd: For this thynge shall a man leaue father & mother, & cleue vnto his wyfe, & they twayne shall be one flesshe, wherfore nowe are they not twayne, but one flesshe. Let no man therfore put asonder that, which god hath coupled togyder.

¶ The pystle at buryenges, the.i. pystle to the Tessa.chap.iiii.C.

I Wold not brethren, haue you ignorant. &c. Ye shall fynde this on all soules day. Folio.lxxxix.

¶ The gospell on buryenges. The xi.chap.of Jhon.C.

MArtha sayd vnto Jesus: Lord: yf thou had. &c. Ye shall fynd this gos.on all soules day. fo.lxxxix

¶ The pystle on s.Andrewes daye. The.x.chap.to the Roma.C.

BRethren, the beleue of the hart iustyfyeth, and to knowlege with the mouth, maketh a man safe. For the scripture sayeth: Who so euer beleueth on hym, shall not be ashamed. There is no difference betwene the Jewe and the Gentyll, for one is Lorde of all, whych is ryche vnto all that call on hym. For who so euer shall call on the name of the Lorde, shall be safe. Howe shall they call on hym, on whome they beleued not. Howe shall they beleue on hym, of whome they haue not hearde?

Howe shall they heare withoute a preacher, & howe shall they preache except they be sent. As it is wrytte: Howe bewtyfull are the fete of the whiche bryng gladde tydynges of peace, and bryng glad tydynges of good thinges: but they haue not all obeyed to the gospell. For Esaias sayeth: Lorde, who shall beleue our sayenges? So than fayth cometh by hearynge, & hearyng cometh by the word of god. But I aske: Haue they not herd? No dout, their sound wente oute in to all landes, & their wordes in to the endes of the world.

¶ The gospell on s. Andrewes day
The fourth cha. of Mat. C.

AS Jesus walked by the see of Galile, he sawe two brethren, Symon whiche was called Peter, and Andrewe his brother, castinge their nettes in to the see (for they were fyschers,) and he sayde vnto them: Folowe me, and I wyll make you fyschers of men. And they straught wayes lefte their nettes, & folowed hym. And he wente forthe frome thence, & sawe other two brethren, James the sonne of zebede, and Jhon his brother in the shyppe, with zebede their father, mendynge their nettes, and called them. And they withoute taryenge lefte their nettes, and their father, and folowed hym.

¶ The pystle on s. Nicolas daye. Eccl. xliii.

Abras

Abraha was a great father of manye nacions, and ther was none founde lyke hym in glory. He kept the law of the hyghe god, & was in couenaũt with hym. In his flesshe he dyd set fast the couenaũt, & in his temptacion he was proued, & was founde faythfull. Wherfore he made hym a couenaũt with an oth, that all nacions shuld be blessed in his sede, & that he shulde be multiplied as the dust of the earth, & his sede to be exalted lyke the sterres of the skye, & also his sede to inhabite his lande or heritage from the one see to the other, & frõ the floode Euphrates, vnto the lãdes ende. Also with Isaac he made a lyke couenaũt for his father Abrahãs sake. For the blessynge also of all nacions the lorde also gaue it hym, and cõfirmed his couenaunt ouer Jacobs head.

¶ The gos. on s. Nycolas daye.
The. xxv. chap. of Mat. B.

Jesus said vnto his disciples A certayn man ready to take his iourneye in to a straunge countrey, called his seruauntes to hym, & delyuered to them his goodes. And vnto one he gaue. v. talentes, to another. ii. & to an other one, to euery mã after his abylyte, & strayght waye departed. Thã he that had receyued the. v. talentes, went and bestowed them, and wan other. v. Lykewyse he that receyued two. But he that receyued one, wẽt

& dygged a pyt in the earthe, & hyd his masters money. After a lōg season the lord of those seruātes came & rekened with thē. Than came he that had receyued .v. talentes, and brought other .v. sayeng: Master, thou delyueredest vnto me .v. talentes, lo, I haue gayned with them .v. mo. Thā his master sayd vnto him: Wel good seruaūt & faythful, thou hast bē faythful i lytle, I wyl make the ruler ouer much, enter into thy masters ioye. Also he that receyued two talētes came, & sayd: Master, thou delyueredest vnto me .ii. talentes, lo, I haue wonne .ii. other with thē. And his master sayd vnto him: Well good seruaunt & faythfull, I wyll make the ruler ouer muche, go in into thy masters ioye.

¶ The pystle on the conception of our lady. Ecclesiastici xxiiii.

AND a vyne soo brought I forth a sauour of swetnesse, & my floures are the frute of glory and rychesse. I am the mother of bewtyful loue, & of feare & of greatnesse, & of holy hope. In me is all grace of lyfe & truth, & in me is al hope of lyfe & vertue. Com vnto me all that desyre me, be fylled with the frutes that spryng of me, for my spirite is sweter than hony, or hony combe. The remēbraūce of me is for euer & euer. They that eate me, shall hunger the more: and they that drynke me, shall thyrst the more. He that harkeneth to me, shal

not

not be ashamed: and he that wor-
keth by my counsel, shall not synne:
and they that bringe me into lyght,
shall haue eternall lyfe.

¶ The golpell on the conceptiō of
our lady, the.i.chap. of Mat.A.

THis is the boke of the storye
of Jesus Christe the sonne
of Dauid. The sonne also
of Abrahā. Abrahā begate
Isaac. Isaac begate Jacob. Jacob
begate Judas, & his brethrē. Judas
begate Phares & zarā of Thamar.
Phares begate Esrō. Esrō begate
Jram. Jrā begate Jminadab. Jmi-
nadab begat Naasson. Naasson be-
gate Salmō. Salmō begate Boos
of Rahab. Boos begate Obed of
Ruth. Obed begate Jesse. Jesse be-
gate Dauid the kynge. Dauid the
kynge begate Salomō of her that
was Vrias wyfe. Salomō begate
Roboā. Roboā begate Abia. Abia
begate Asa. Asa begate Josaphat.
Josaphat begate Jorā. Jorā begat
Ozias. Ozias begate Joathā. Joa-
tham begate Achas. Achas begate
Ezechias. Ezechias begate Manas-
ses. Manasses begate Amō. Amon
begate Josias. Josias begat Jecō-
nias, & his brethrē, aboute the tyme
they were caryed captyue to Baby-
lon. And after they were broughte
captiue to Babylō. Jeconias begat
Salachiel. Salachiel begat zorobabel.
zorobabel begate Abiud. Abiud be-
gate Eliachim. Eliachim begate
Azor. Azor begate Sadoc. Sadoc
begate

begate Achim. Achim begate Elyud Elyud begate Eleazar. Eleazar begate Mathā. Mathā begate Jacob Jacob begate Joseph the husbonde of Mary, of whome was borne the Saueour, whiche is called Christ.

¶ The pystle on s. Thomas daye the apo. The. ii. ca. to the Ephe. D.

BRethren, nowe are ye no more straungers. &c. Ye shal fynde this pist. on s. James day. Fo. lxxxiii

¶ The gospell on s. Thomas daye the apostle, the. xx. ca. of Jhō. F.

THomas one of the. xii. called the twyn, was not with thē whā Jesus came. The other disciples sayde vnto hym: We haue sene the Lorde. And he sayd vnto them: Except I se in his handes the pynte of the nayles, & put my fynger into the holes of the nayles, & thruste my hande into his syde. I wyll not beleue. And after eyght dayes agayne, the disciples were within, & Thomas was with them. Jesus came after the gates were shut, & stode in the myddes, & sayde. Peace be with you. Than said he to Thomas: Put in thy fynger here, & se my handes, and put forth thy hande, & thrust it into my syde and be not without fayth, but beleue. Thomas answered, & sayde vnto him: My Lorde and my God. Jesus sayd vnto him: Thomas because thou hast sene me therfor hast thou beleued. Happye are they that haue not sene, & yet haue beleued.

Finis.

Here begynneth the Table, wherin ye shall vnderstand, in what leke ye shall fynde the pystles and gospels of euery sonday & holy day in the yere.

The pystle on newe yeres daye folio i.
the gospell on the same daye folio eodem
The pystle on the.xii.daye eodem
the gospell on the same day fo.ii.
The pystle on the sondaye within the vtas of the Eppyphany eod
the gospell on the same day eod
The pystle on the fyrst sondaye after the vtas of the Eppyphany iii.
the gospell on the same daye eod
The pistle on the secõd sonday iiii
the gospell on the same daye eod
The pystle on the thyrd sonday v.
the gospell on the same day eod
The pystle on the.iiii.sonday vi.
the gospell on the same day eod
The pystle on the.v.sonday eod
the gospell on the same day vii.
The pyst.on sonday after wedding goeth out called septuagesima vii.
the gospell on the same day viii
The pystle on the sondaye of sexagesima eodem
the gospell on the same daye ix
The pystle on the sondaye of quinquagesima fol.x
the gospell on the same daye eod
The pystle on ashe wensday xi
the gospell on the same day xii

The

The pystle on the fyrste sondaye in
Lent. Folio eodem
the golspell on the same day eodē
The pistle on the secōd sonday xiii
the golspell on the same daye eod
The pystle on the. iii. sonday xiiii
the golspell on the same day eod
The pystle on mydlēt sonday xv
the golspell on the same day eod
The pystle on passiō sonday xvi.
the golspell on the same daye eod
The pystle on palme sonday xvii
the passion on palme sonday eodē
the golspell on palme sonday xviii
The passion on good fryday xviiii
the golspell on good fryday xxviii
The pystle on Easter day eodē
the golspell on the same day eodē
The epystle on the mondaye in the
easter weke Folio. xxix
the golspell on the same day eod
The pystle on the tewysday xxx
the golspell on the same day xxxi
The pyst. on the wednysday eod
the golspell on the same day eod
The pystle on the fyrst sondaye af-
ter easter daye Fol. xxxii
the golspell on the same day xxxiii
The pystle on the. ii. sonday eodē
the golspell on the same day xxxiiii
The pystle on the. iii. sonday eod
the golspell on the same day xxxv
The pystle on the. iiii. sonday eodē
the golspell on the same day eodem
The pystle on the. v. sonday xxxvi
the golspell on the same day eod
The epystle on mondayes on the
crosse dayes Folio. xxxvii

the

the gospell on the same day eodē
The pystle on the ascenciō euē eodē
the gospell on the same day xxxviii
The pistle on the ascensionday eodē
the gospell on the same day xxxix
The pystle on the sondaye after ascension daye. Fol. eodem
the gospell on the same day xl
The pystle on wytsondaye eodē
the gospell on the same day xli
The epystle on the mondaye in the wytson weke Folio eodē
the gospell on the same day eodē
The pystle on the tewysday xlii
the gospell on the same day eodē
The pistle on the wednysday xliii
the gospell on the same day eodē
The pystle on Trinite sonday eodē
the gospell on the same day xliiii
The pystle on corpus Christi daye Folio xlv
the gospell on the same day eodē
The pystle on the.i. sonday xlvi
the gospell on the same day eodē
The pystle on the.ii. sonday xlvii
the gospell on the same day eodē
The pystle on the.iii. sonday xlviii
the gospell on the same day eodē
The pystle on the.iiii. sonday xlix
the gospell on the same day eodē
The pystle on the.v. sonday eodē
the gospell on the same day l.
The pystle on the.vi. sonday eodē
the gospell on the same daye li.
The pystle on the.vii. sonday eodē
The gospell on the same day lii.
The pystle on the.viii. sonday eodē
the gospell on the same day eodē

The pystle on the.ix. sonday liii.
the gospell on the same day eodem
The pystle on the.x. sonday liiii.
the gospell on the same day eod̄
The pystle on the.xi. sondaye eod̄
the gospell on the same daye lv.
The pystle on the.xii. sonday eod̄
the gospell on the same day lvi.
The pystle on the.xiii. sonday eod̄
the gospell on the same day eodē
The pystle on the.xiiii. sonday lvii
the gospell on the same day lviii
The pystle on the.xv. sonday eodē
the gospell on the same day eodē
The pystle on the.xvi. sonday lix
the gospell on the same day lx
The pystle on the.xvii. sonday eod̄
the gospell on the same day eodē
The pystle on the.xviii. sonday lxi
the gospell on the same day eodē
The pystle on the.xix. sonday eodē
the gospell on the same day lxii
The pystle on the.xx. sonday eodē
the gospell on the same day eodē
The gospell on the.xxi. sonday lxiii
the gospell on the same day eodē
The pystle on the.xxii. sond̄ lxiiii
the gospell on the same day eodē
The pystle on the.xiii. sonday lxv
the gospell on the same day eodē
The pystle on the.xxiiii. sond̄ eodē
the gospell on the same day lxvi
The pystle on the next sondaye be-
fore Aduent Fol. eodem
the gospell on the same day eodē
The pystle on the fyrste sondaye in
aduent Fol. lxvii
the gospell on the same day eodē

The

The pystle on the .ii. sonday eodē
the golspell on the same day lxvii
The pystle on the .iii. sonday eodē
the golspell on the same day lxix
The pystle on the .iiii. sonday eodē
the golspell on the same day eodē
The pystle at hye masse on Chrystmas daye Fol. lxx.
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The pystle on the dedicacion daye Folio eodem
the golspell on the same day eodem

Here foloweth the table of the Pystles and Golpels on the Haynztes dayes.

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the gospell on the same day Folio eodem
the gospell on the same day lxxvi
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The pystle on s. Philippe & James daye Folio eodem
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The pystle of the natiuite of saynt Jhon Baptyst fol. lxxx
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The pystle on saynt Peter & Paules daye folio lxxxi
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The pystle on saynte Mary Magdalens daye Fol. lxxxii
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The epystle on saynte James daye Folio lxxxiii
the gospell on the same daye eodē
The epystle on the assumption of oure lady Folio lxxxiiii
the gospell on the same day eodem
The pystle on saynt Bartylmewes daye. Folio. lxxxv
the gospell on the same day eodem
The pystle on the natiuite of oure lady Folio eodem
the gospell on the same day eodē
The pyst. on s. Matthews day eod

the

the gospell on the same day eodem
The pystle on s. Michaels lxxxvi.
the gospell on the same daye eodē
The pystle on saynt Luke the euan
gelystes daye. eodē
the gospel on the same day lxxxvii
The pyst. on [illegible] eodē
the gospell on the same day eodē
The pist. on Alhallowē day lxxxviii
the gospell on the same day eodē
The pystle on all soules day lxxxix
the gospell on the same day eodē
The pi. on the day of wedding eodē
the gospell on the same day eodē
The pystle at buryenges xc.
the gospell on the same day eodē
The pystle on s. Andrews day eodē
the gospell on the same day eodē
The pystle on s. Nycholas day xci.
the gospell on the same day eodē
The pistle on the conception of our
lady Fol. eodem
the gospell on the same day xcii.
The pystle on saynt Thomas daye
the apostle Fol. eodem
the gospell on the same day xciii.

Finis.

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